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ABSTRACT

This volume presents papers given at a conference on the role of liberal arts in teacher education. Titles and authors are: (1) "The Connections between Teacher Education and School Reform" (Theodore R. Sizer) with a panel response by J. William Moore and Others; (2) "Teaching: A Career of Choice" (Edward J. Meade, Jr.); (3) "Liberal Learning and Teacher Education" (Maxine Greene); (4) "What Are the Fundamental Problems in the Professional Education of Teachers?" (Alan R. Tom); (5) "Teacher Education and the Liberal Arts: The CETE Position" (Eva F. Travers and Susan Riemer Sacks); (6) "The Liberal Arts and Sciences in the Teacher Education Curriculum" (Hugh G. Petrie); (7) "Reflections on Excellence in Teacher Education through the Liberal Arts" (Thomas Warren); (8) "Historical and Normative Dimensions of Current Teacher Education Programs" (Edmund C. Short); (9) "Undergraduate Teacher Training and the Liberal Arts" (Sheila K. Hollander); (10) "Teacher Education and the Liberal Arts: Valuing Learning" (Roberta Weiner); (11) "Maxine Green and Empowering through the Arts" (Mary C. Crawford); and (12) "What an Elementary Teacher Should Profess" (Eileen Cunningham). (CB)

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EXCELLENCE IN TEACHER EDUCATION THROUGH THE LIBERAL ARTS

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Proceedings of the Conference on Excellence in Teacher Education through the Liberal Arts

Edited by Michael J. Carbone and Ann Wonsiewicz

MUHLENBERG COLLEGE

SP 028 984

PROCEEDINGS OF THE CONFERENCE ON EXCELLENCE IN TEACHER EDUCATION THROUGH THE LIBERAL ARTS

May 20–21, 1986

Edited by
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and
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PREFACE

The idea of a conference on teacher education and the liberal arts "hatched," to quote Maxine Greene, in early 1985 as Muhlenberg College underwent a change in leadership and engaged its education department in the process of long range planning. Through a generous grant from The Harry C. Trexler Trust of Allentown, Pennsylvania, the education department of Muhlenberg College was proud to present the Conference on Excellence in Teacher Education through the Liberal Arts on May 20–21, 1986. Teacher educators, liberal arts faculty, teachers, administrators, college students and friends from several states participated in the sessions and in the fellowship of meals and informal gatherings. The conference resulted in a high level of enthusiasm for the opportunity to deal with the issues at hand and a large measure of interaction among the participants and speakers.

The conference speakers agreed either to be taped for purposes of transcription or to submit a paper reflecting the contents of their presentations. As well, the persons attending the conference were offered the opportunity to write a response for publication in these proceedings. Edited transcripts are presented in these proceedings for Theodore Sizer, William Moore, John Ritter, Robert Williams, and Edward Meade. Papers were provided for the proceedings by Katherine Robertson, Maxine Greene, Alan Tom, Eva Travers, Susan Riemer Sachs, and Hugh Petrie. Six papers submitted by conference participants are included in this document. These proceedings begin with an introduction by Michael Carbone and continue in the order of the sessions of the conference. The six reaction papers, beginning with a paper by Thomas Warren, follow the actual conference proceedings. The editors regret that they were unable to transcribe the panel responses to Maxine Greene, therefore, the panel's remarks are not included in this document. For your information, we have also included a copy of the conference program at the end of this document.

We are deeply grateful to The Harry C. Trexler Trust of Allentown, Pennsylvania for the funding to publish this document. Special thanks to Gail Chabak for her patient assistance in all phases of this project, to Joanne Susko for her excellent transcriptions, to her teacher, Jean D'Arconte, for technical assistance in the transcriptions, to Laird Evans for the use of the resources of the Salisbury Township School District, to Bob Clark and Nancy Martin for publication assistance, to Anna Nakada and Maxine Greene for their help and inspiration in getting the idea and the grant off the ground.

Ann Wonsiewicz
January, 1987

INTRODUCTION

It is clear that the current public debate on schooling in America is focusing attention on issues beyond those of the curriculum and subject matter. Since the publication of **A Nation at Risk: The Imperative for Educational Reform** in 1983, much has been written about public education and, in particular, teacher education. This attention to teachers, their education, and their world of work is long overdue. It reminds us that there is a necessary link between our efforts to improve and to reform American education and the larger issue of teacher education. Simply put, the viability of one depends upon the other.

While the debate has not presented unified solutions, there is a clear consensus that teachers need improved education within colleges and departments of education and within the larger undergraduate context. With this consensus firmly in mind, there are those who suggest removing teacher education from undergraduate programs and adding a fifth or professional year to the training in the manner of a modified medical or legal model. This idea, while being supported by some very powerful advocates, has been met with opposition by those who would support a diversity of ways in which teachers might be educated, and the five year model has been challenged on the basis of its appropriateness. The outcome of this facet of the debate is yet to emerge.

In addition to the questions regarding teacher education programs, we hear much about excellence in American education—a concept which has been used to denote many things. Of course, any definition or redefinition of excellence in education will have significant effects on teaching, teachers, and their training. There appears to be one emerging definition of excellence which some in education find alarming, as it constitutes what might be interpreted as a major ideological shift. The concern is for the narrow, shrinking and restricted meanings which excellence seems to imply for public education. The crisis of mediocrity, as it has been defined, and the resultant call for excellence are directly tied to such notions as productivity gaps, economic retrenchment and corporate competition. Politicians have realized that education makes good politics for economically besieged states trying to lure corporate resettlement or expansion. Clearly, we are substituting a private vision of productivity for public education. The result of this economic agenda has generally been an emphasis on the values of accountability, sorting, and mechanistic reforms devoted to increasing time spent in school, time on task, completing graduation requirements, and in testing. In short, management-type pedagogies like the Madeline Hunter packages have become important within the new "excellence" context. It is important to note that these ideas of increased teacher accountability and behavior prescription in public schools has led scholars to speak of a current trend toward an actual de-skilling of teachers.

When this mechanistic vision of education is translated into ideas for excellence in teacher education, it means the implementation of such notions as increased training time, standardization, narrowly defined performance skills, entrance and exit exams, national tests, and state mandates for periodic recertification. Merit and mastery have become code words.

Essentially it is this mechanistic, corporate and reductionist nature of the debate that we wanted to address in the Conference on Excellence in Teacher Education through the Liberal Arts. On one hand, the centrality of the liberal arts in teacher education seems to be supported by increased curricular requirements. On the other hand, it is severely threatened by the restrictiveness of the concept of "excellence" linked directly to economic and technological needs. The meaning and essence of liberal learning is clearly de-emphasized, resulting in a paradox of increased participation in liberal arts courses with no real value being placed upon their critical and liberal aspects.

Subsequently, we felt that it was very important to try and interject into the discourse an alternative meaning for excellence and a more generous language regarding the nature of education and teacher education. Our efforts were focused on bringing forth a meaning for excellence in teacher education not so much in the liberal arts as **through** them. We sought to develop a language that would suggest a notion of teacher education based on the critical aspects of liberal learning, and to challenge the current "narrowness" and redefine teachers not only as craft persons but also as theorists who firmly understand the forces which continue to shape educational practice.

To this end, we thought it appropriate to assemble scholars from the field who could speak to these issues and to provide a forum for small liberal arts institutions, to suggest viable and direct alternatives to the reforms that are focused on the five year graduate programs for training teachers. We believe that there is much to be said for diversity in the education of teachers and finally, we recognized our responsibility to address the Holmes Group's ideas and proposals within the context of this forum.

If teachers are to meet the direct challenge of institutional reform, or as Theodore Sizer calls it, "the reconstrual of education," and to help expand public and democratic meanings for education, then they must be much more than technically proficient. We believe that future teachers must understand the cultural and political complexities of public education as well as its possibilities for shaping a more just and equitable social order. This is a direct contradiction of the economic construal of excellence in public and teacher education. As well, we assert that teacher education within this context can and should take its place beside the liberal arts in teaching understanding, critical, and transformative reflection of human experience, and of the larger social milieu. Maxine Green suggests in her essay included in this volume, that would-be teachers need to **understand.** They need to understand a notion of possibility that things can be otherwise; they need to understand in order to identify what stands in the way. They need to be able to resist what she calls a "limited milieu."

It is in this spirit that we would like you to consider the intent of our conference and these proceedings. Included are the ideas of our major presenters, respondents, and panels. We hope that you will find them provocative, but most importantly, a lasting and significant contribution in this important reform period in American education.

Michael J. Carbone
January, 1987

THE CONNECTION BETWEEN TEACHER EDUCATION AND SCHOOL REFORM

Theodore R. Sizer
Brown University

I spent a day last week visiting a high school particularly to watch a student teacher who had some troubles. His classroom was in a city high school of about twenty-two hundred youngsters and I was struck by the standard rectangular room with windows on one side, the desks lined up, and the teacher's desk in front. In fact, there were two desks, side-by-side at the front of the room, set up as a candy store. There was a sign saying, "Candy $.50" and there were a couple of big boxes of Snickers, M & M's, chewing gum and the rest. I looked back at the doorway and there, indeed, was a sign saying "Candy $.50." I inquired of the student teacher about all this and he said that his cooperating teacher, the principle denizen of this particular classroom, was the faculty advisor to a program called "Close-up," which sends youngsters to Washington for a few days to have some experience with government. The school district would never provide a thin dime for this kind of project so he sold candy all year—picking up a half a penny here and a half a penny there depending on what he was selling and amassed over the course of the academic year about $2,000.

So when my friend, the student teacher, started to work, the back-drop was a candy stand, and twice during the class there was a knock on the door and some kid came in to buy Snickers.

I got to know the cooperating teacher who was a marvelous fellow, a real sixties type. He would dress casually and was very easy with the students; his hair was rather long and he had a certain visible disdain for bureaucracy. His load was the typical one for a teacher of social studies in that school: in a seven-period day, he taught five periods and had supervisory responsibilities for a sixth. He also had supervisory responsibilities at the same time that he was teaching class. There was a knock at the door during my student teacher's presentation and a kid came in and said that she was assigned to this classroom for purposes of detention. So she was stuck in the back, and the supervision and the teaching went on together. Six out of seven periods he was tied up; no coffee break. The reality of the place was that: he had twenty minutes for lunch (a little longer than some schools and a little shorter than others); he has a relatively light load by city standards, about 130 kids (most big cities assign thirty-five kids to a classroom, 5 x 35 = 175; of course, they don't all show up so that makes it look better). His kids were showing up at about the 60 to 70 percent rate so the class had anywhere from 15 to 25 to 28, depending on the day of the week and the time of the day.

He had courses assigned by grade level, and the class I watched was a ninth grade world history course. In the class there was one youngster who had taken the course four times. He was called a twelfth grader, but he flunked world history, then he flunked it again, then he flunked it again, and he was doing it again with the same text-book and same routine. He was there—bless him—very quietly. The curriculum was the text-book, it was assigned and he was given his. The text was one of these thunderous volumes that no one would read unless one had to. Crammed with facts—lots of facts—and the tests consisted of lots of facts. This fine teacher was a member of a social studies department which rarely met. When it did meet, it was for the purposes of coordinating the distribution of text-books. He was a member of a faculty which, again, rarely met, and when it did, it was for information provided by the principal in the form of a lecture. There was a faculty room, indeed two faculty rooms—one was for men and one was for women. The faculty rooms were really the extension of lavatories, and when you went into them—I went into just one, I did not check them both—it was full of blue cigarette smoke and talk about Larry Bird. This teacher is a loner; he comes early, stays late, and stays in his classroom by and large, purveying candy with a procession of kids checking him out. He is very popular. He makes about $29,000 a year, which is not bad for our corner of the country. But because he is supporting more than himself, he has a second job after work. I didn't press him on what it was, the student teacher had not either; it was just that he has a second life for the production of income.

The job I just described to you, of course, is as absurd as it is typical. How is this man's morale? It was great with kids. The close-up program gave him a kind of coterie of social studies groupies who checked in all the time. He had his clan, as it were, and his classroom was their kind of sanctuary. They are what held him in the profession and he drew enormous pleasure from them. Many of them were pretty scruffy, city kids, working class or low income, most of them were minority. He happened to be a majority, he was a white man. They held his attention. He was resigned about the system. He had been teaching since the early seventies. There were too many kids, he knew that, but he knew his special ones, his close-up kids. There were too many facts expected to be covered, so he just sloshed them over the kids and hoped that they would remember. There was never enough time, the bell was always ringing, and there was no intellectual life in that school at all among the adults. But he was resigned to that, he had made his peace with it, he was an island unto himself with his particular special kids.

He was enormously distracted. Raising this money was a bloody nuisance, and he was bored out of his mind with it

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Theodore R. Sizer is the chair of the department of education at Brown University.

—doing it year after year—but he knew it worked. It would be the simplest way to raise a couple thousand dollars; he could do it at the same time he was at school. It wasn't like car washes where you have to go out on a Saturday morning. He was distracted, too, by the fact that he needed a second job to raise money for his family.

When you pushed, you found frustration about the lack of variety in his work; he was doing today exactly what he did in his first day of teaching. He had no less responsibility and no more responsibility and the chances were that unless he left the classroom—which he didn't want to do because that was the point where he gained reward—he would be doing, again and again and again, what he had been doing on his first day of work. Of course, what I have described to you is familiar. Nothing that I have described to you about this man, save perhaps for the up-front drug store character of the candy stand, is any different than what many of us have and still have in the way of our professional duties. Here is, if you will, another Horace, a Horace Smith compromising, finding his way, deciding on whom he is going to concentrate, striking his bargain, making his deal, and doing the best with it.

In most aspects, then, this man's life is familiar. In the terms of teacher educators it represents what we call the "real world." He was in the "real world." That essentially absurd, and in some respects personally insulting regimen, was for him the world of teaching.

But why start with this gloomy picture? Yes, it is gloomy indeed; one walks away from exposure to a remarkable person like that feeling a sense of rage. Why emphasize it here at a conference devoted not to high school teaching but to teacher education and the liberal arts? The answer to that question is the thesis on which I wish to dwell in my assignment here. Very simply: Unless the world of teachers profoundly changes, no significant improvement of the learning of children will occur. Unless that man's life profoundly changes, nothing of consequence will improve for youngsters.

If that is the case, if that is my thesis, the implications or the messages for teacher education are equally clear. Responsible teaching in high school cannot be forwarded under conditions as compromised as those presented by this person or by a person like the fictional Horace Smith in my book who actually teaches under somewhat more favorable conditions.

Responsible teaching, truly responsible teaching, cannot be forwarded under those conditions. If that is the case, to be in the business of preparing young people, undergraduates and graduates, to work in such settings alone is both short-sighted and, I believe, immoral. To knowingly prepare somebody for a job which is guaranteed to be one of almost total frustration in a situation where improvement is possible is indefensible.

Therefore, in my view, teacher education programs must involve both coping with the "real world" (preparing people to cope with it) and involvement in reform. That is, the graduates of teacher education programs must be tough enough to cope with the status quo, but also immersed with the skills and understandings necessary to change the status quo. Such a requirement applies without exception to all teacher education programs, whether you are producing five teachers a year or 1,500.

Indeed, if a college teacher education program does not have the restless impatience with the status quo, it will reap the contempt of its student teachers who come back and say, "How can you say these things in methods courses when you know full well that we cannot do that in the 'real world'? Don't talk to me about the teaching of reading and writing when I face 150 kids a day." The contempt is there unless somehow teacher education combines, as I say, knowledge about how to cope temporarily, but also a commitment to make things better. Thus, the task for higher education in the teacher education business is both one of training in the sense of preparing people for the current "real world" and one of reconstrual—that is, not only preparing our graduates to do this, but also immersing ourselves in the process. The character of that reconstrual is not clear; it is a profoundly complicated research and development project in itself. Thus, a college that wants to save itself has both to train for the "real world" and to involve itself, not only in preparing prospective teachers for change, but to be within that world itself.

Let me pause now and outline three aspects of this effort from the angle of the college—three aspects particularly related to teacher education in the liberal arts college setting, in the small liberal arts arena.

First, there is the most traditional and obvious claim on the college resources—if you will, the three old and very good imperatives. A liberal arts college devoting some of its energies to the preparation of teachers must provide them with sound, relevant scholarly training in the subjects they will teach. The relevance deals with the following issues. An English major has to be immersed in writing and knowing about the craft of writing, indeed, the craft of editing. An English major preparing to be a school teacher who has not had exposure to the history of the English language and to the craft of writing is ill prepared. A mathematics major who has not been exposed to geometry and probability and statistics is a mathematics teacher ill prepared as a scholar for secondary classroom teaching. This rigorous scholarly training always has to have this additional adjective of "relevant." Clearly that is the obvious first obligation of liberal arts colleges and one which most of them rise to with considerable strength.

The second is that there must be equally rigorous and scholarly background courses and background work in education with a capital "E." That is, a person heading to a life-time career or even a short-term career in the schools must understand something about the context they are in. Not so much as a bold description about how the schools work, but an exposure to some of the very complicated and consequential issues that teachers face—for example, the ethical issues surrounding the very concept of compulsory education itself. Many Americans prize their freedom; one class of Americans has the imposition of a state-authorized

institution put upon them for twelve years of their lives. That is compulsory education. It raises profound issues; a prospective teacher should understand the nature of those issues and should understand something about the relationship of the claims of the state and the claims of the individual, know something about the lines between public obligation and privacy. Furthermore, a prospective teacher should have an entree into understanding the nature of learning for young people. Understandings drawn from psychology, neurology, and sociology. So this first-rate scholarly base background is the second of these three traditional and obvious desiderata for good teacher education.

Finally, there must be first-rate field work—if you will, clinical training, student teaching—which relates the work from the college classroom to the school classroom and ties together the wisdom of the college professor and the wisdom of the teacher in the schools. This familiar troika of subject matter to be taught, contextual background in education, and field work is well established in the American dialogue about high-quality teacher education and was blessed probably most powerfully by the late President Conant of Harvard starting in the mid-thirties. So I mention these now, but do not dwell on them. To me they are self-evident. There is rich support for the ideas behind them and a college or university devoted to teacher education starts there.

Two other things, however, are less familiar, and I want to dwell a bit more on them. Clearly a teacher education program of merit focuses to some substantial degree on the reconceptualization of schooling. Let me phrase that better. A college or university which presumes to prepare teachers focuses on the reconceptualization of schooling. It is not just the responsibility of those particularly involved in teacher education.

What do I mean by this answer? A fresh look, a scholarly look, a conceptual look is the basis of formal learning—that is, a serious scholarly exercise going back to the beginning and saying, "How do young people learn and grow? Given that, how can adults enrich that process of growth and, given that, what kind of institutions and structures can best serve both learner and assistant?"

There has to be in this process, I am absolutely convinced, a fundamental challenge to the premises that support the structure of the existing system of schools. When a group of serious people put their minds to this conceptual review, the serious, albeit well-intentioned, flaws of the existing system quickly become apparent. The premises underlying the existing system are the very premises which force Horace or my candy salesman to make compromises which are simply intolerable in any system of schooling. I am aware that the serious challenge of such premises is dangerous business and a very painful business particularly if you spend a substantial part of your career in school work, as I have. It means upsetting ideas and commitments which in our bounds means saying that maybe something I have done for ten, fifteen, twenty years is not rooted well in either an understanding of how kids learn or even in common sense. This reconceptualization of school is "rough stuff."

Let me give you some examples—familiar ones but worthy of repetition. Take a simple one to which I have already alluded implicitly in my description of that classroom. The way American high schools are organized is driven in the first instance by the chronological age of the students. How old you are means what grade you are in. What grade you are in sets what curriculum you have. For example, if you are a ninth grader, you have to complete this curriculum—something called ninth grade social studies; you flunk it and you go into something called the tenth grade, but you take ninth grade social studies. You are still called a tenth grader; you take it a total of four times and you are a twelfth grader even though you are taking ninth grade social studies. You will still get a diploma. Which is to say that age grading flies in the face of common sense.

You and I know that we do not, and our children do not, develop physiologically or socially at the same rate. Why should we assume that they, or we before them, develop intellectually at the same rate? The answer is: we don't—a scientific fact for a good many generations. The report on general education and a free society published by the Harvard Committee on General Education in 1945 (which is really a brilliant report on high school education) points out that the typical group of 12-year-olds in a class represent the spread of about five years of achievement and that is normal. Yet, we call them all ninth graders or seventh graders or eleventh graders, and we hook everything to their chronological age. We swell the heads of those who may develop more rapidly and we humiliate those who, for some equally mysterious reason, may be developing more slowly.

Question: Is there a sound basis for organizing a school first and foremost along the chronological ages of children? Answer: No! Indeed, doing so hurts kids.

Take another. The basic coinage of schooling is the expenditure of time: four years of English, three years of math, two years of science, half of year of computer science, 36,000 minutes a year of academic subjects, 300 minutes a week of this or that.

Question: Does everybody learn at the same rate? Answer: No! Thus if all of us tried to learn something new, and if we are all good people and if we all spent the same amount of time, we would all, all of us, spread across a broad spectrum of achievement. The expenditure of time is interesting but irrelevant to our performance. Yet the whole system is driven by a coinage of time. Four years of English is better than three years of English; that is a meaningless statement because we all know of not just a few, not just the exceptions, but many youngsters, who after two years of formal English, perform better than equally nice and serious youngsters who take four years of English in the high school.

So you say: Is this a sensible way to run a school? The answer is: Yes—bureaucratically. As a matter of common sense, as a matter of squaring with the reality of the

scholarship of human learning, the answer is absolutely no. Time spent (or as some states elegantly call it, seat time) is not totally meaningless, but certainly has a second level of meaning.

Let me digress for a moment to the Carnegie Foundation Report that was mentioned and I hope the Holmes Group recommendations will be mentioned. One of the arguments about which people can foam at the mouth these days is whether you can get a good, solid preparation for teaching in four years of college or whether you need a fifth year. Four years or five years? Holmes says five years. Carnegie says five years. I say: What do you mean four years or five years? It depends, of course. You and I know of people who arrived at, let us say Muhlenberg College, with SAT verbal scores of 760, math scores of 710, a five in the English AP, who are doing very advanced work in English as juniors, spend the summer at Middlebury at Breadloaf, do student teaching and who graduate with a student teaching degree. We also know equally nice people who barely got through high school, who go to another college, major in English, then take a Master's degree, and who, at the end of that Master's degree, are maybe two-thirds of the way as far along as scholars as that Muhlenberg undergraduate. So, to say that the first person should not be certified and the second person should, flies in the face of common sense. The problem is the premise that the expenditure of time is the most important criterion. As long as we, in teacher education, constantly argue over four years or five years, we will keep missing the point. Of course, the world out there knows it. That is why that debate is ignored by the public at large. The people say that you are arguing over something which simple observation suggests is nonsense.

A third example: The basic metaphor driving the schools is the metaphor of donation. We *give* people an education. I, the teacher, carefully remove the top of the cranium of the child and pour in knowledge. The basic metaphor is the delivery of instructional services. That, of course, is the wrong metaphor. How do you and I learn? We learn by engagement with our experience. We learn poorly when we are merely told things. We learn far better when we are engaged, that is, doing things. When you want to learn something deeply, you do it; you are not told about it. High school teachers spend up to eighty percent of their time talking in classrooms—an astonishingly inefficient form of teaching anybody anything. No serious educating institution has ever copied the high school. Business has not; military has not; colleges have not. The delivery of instructional services is the wrong metaphor. The right metaphor is the student as the worker, the student as the engaged person. That is the way you and I learned and that is the way, bless them, our younger friends learn.

So as long as we continue to describe the educational system as a vehicle for the delivery of instructional services, the more we: (A) continue a tradition, a well-intentioned tradition, but (B) fly in the face of common sense.

Another example: One of the amazing things about American high schools is how similar they are in structure. The differences tend to follow the social class of the student bodies, but almost without exception American high schools since the 1890s have been organized vertically. Even though the students have been organized horizontally by age, the schools are organized vertically by departments invariably called English, social studies, science, mathematics, language, art, music, physical education, business education, and the rest. You may go to a little private school or a big private school, a little public school or a big public school, a rural school or an urban school—all are organized the same way.

Question: Is the 1890's construal of knowledge the best construal? Well, Harvard, for instance, no longer has a biology department. The field has moved beyond that construal. What does that mean? It means that scholarship is an organic thing; it is moving. The scholarship in English and language, the scholarship in mathematics, is moving. To reinforce an epistemology which goes back to Charles Elliot in the 1890s as though it is fixed, immovable, as if you could never do anything else but live with it, flies in the face of common sense as well as the face of modern scholarship.

A final example, one which was poignantly obvious in a student teacher's exercise which I watched last week, was the daily schedule, seven periods, fifty-three minutes (but you know the first five minutes is settling down, the kids coming late, or buying candy. The last five minutes is watching the clock as it goes one minute at a time; having your book all ready and boom! Slamming the book. I am really talking forty-three minutes). John Goodlad's elegant research shows that what you really have is thirty-five to forty minutes. You and I know that we do not do much serious intellectual activity of any consequence in that kind of time frame. Particularly if we have six or seven of them in a row, and if those six or seven are in random order: physics to French to physical education to math to lunch. That is not the way we learned. That is not the way we do serious intellectual or imaginative activity. It does not work. But schools do it.

Does the daily schedule currently described make sense? Answer: Yes—politically. It is the one way combined with the time-coinage system that the competing claims of phys. ed, math, and physics can be met. There is no defense for it. One could go on and I have done so on other occasions as some of you know, having gone around this argument before. Suffice it to say that painful though it may be for those of us in this trade, many of the fundamental premises upon which the school rests are well intentioned but indefensible. The responsibility of everybody, school folk and college folk, is to have the courage to ask the questions again and to say that these premises have been with us for a hundred years—*requiescat in pace*. Now, what do we know about modern youngsters? What do we know about how they learn? What do we know about how we adults can forward that process and then let us build some structures that make sense.

Inquiry into these matters, as I have described, must be hooked to ultimate practice. It is not enough to say to the

universities: go off and do this basic research without regard to practice. It is as if you say to the professors of biomedicine, bio-physical science and neuro-science: go off and do your research but do not pay any attention to the real world of sick people. That cannot happen. There is a discipline in the practical world which scholars need—the discipline of the ill patient, the discipline of the raucous hallway on Friday afternoon in the high school. The kind of reconstrual I am talking about has to—from my view—from the very beginning, engage with those rigorous constraints. This implies, of course, a significant partnership between colleagues who labor in the schools and colleagues who labor in the colleges. That is complicated. Even more complicated is the recognition that one gains from even a quick excursion across these topics. That is, that every important aspect of schooling is inextricably connected to every other important aspect of schooling. You cannot change the curriculum without paying attention to whether the teachers are prepared to teach the new curriculum. You cannot change the curriculum until you make some sensible judgment of the amount of time, variable time ideally, that you have to allow for certain kinds of activities for youngsters. As soon as you take the qualifications of faculty and the schedule and add to it the curriculum, you begin to see the beginnings of the crunch. There is a wealth of research growing out of the efforts of school reform in the sixties which proves this point. Piecemeal reform of high schools does not work because everything important connects with everything else. It is a synergistic system, as Seymor Sarasan has told us. Thus, if you are seriously considering rethinking how kids learn and grow, how adults might help the process of learning, you have to deal with it all at once—or at least the most fundamental aspects of schooling at once—because each thing affects every other.

Thus, the task described, this reconstrual task, is broadly based and connects a variety of folk across academic disciplines in the universities and colleges, and across the schools.

Some folks say that such a fundamental rethinking of the process of schooling is radical. They say that schools do not change this way; the way schools change is deliberately a piece at a time. My answer, as an historian, is: yes, you are right. They change a piece at a time, which means that they don't change very much. The notion of fundamental thinking is not a radical idea except in the sense of the original meaning of the word "radical"—which means going back to fundamental principles. It seems to be a sensible thing to do; not a kind of wooly-headed, wild person's notion of what should happen. It is not radical to the Horace Smiths of the world. The Horace Smiths of the world, the folks who have been in the classroom from the sixties, know full-well the wreckage of previous well-intentioned school reform efforts. SMSG mathematics, Chem Study, PSFE Physics, Project Social Studies, the Fenten Social Studies, one could go on and on and on. One finds, of course, that very few of these well-intentioned devices have locked in and taken hold. The reason is not that they were wrong-headed but that they were not ambitious enough in looking at the consequences of their introduction to other parts.

Furthermore, in contrast to three years ago, when the *Nation at Risk* came out recommending the so-called new basics (which were virtually the clones of the report of the Committee of Ten of 1893 with the exception of computer science), a string of new reports has come out suggesting that the problem is far more complicated and that perhaps we ought to ask some fundamental questions anew. The Committee on Economic Development report—a very important report which I suppose is going to be overshadowed by the Carnegie Forum—made this point very powerfully. I say powerfully because the spokespeople were largely from the business community. When they said go back to square one—and part of going back to square one is going back to each individual school in its setting with its folk—it carried a weight that is not carried when you and I say the same thing. But more important I suppose, in the immediate sense, is the Carnegie Forum on Education and the Economy. As they say in their report, "We do not believe the educational system needs repairing; we believe it must be rebuilt to match the drastic change needed in our economy." Strong words such as "drastic change," "rebuilt," "not simply repaired." The focus of schools must shift from teaching to learning ". . . from the passive acquisition of facts and routines to the active application of ideas to problems: the active engaged experience in classrooms."

Sober-minded folk like the Carnegie Corporation are now saying that is it not radical to seriously think of reconstruing the schools, and that preparing people to cope and do little adjustments is ok but clearly not enough. What we need are sensible new models for learning and for teachers. Ones which, again to quote the Carnegie Forum, "break the political gridlock"—this absolutely tight control of certain aspects of the way schools are structured.

What I am suggesting then, is not a sort of cloud-cuckoo land off there; but rather, a suggestion that is being argued by a wide variety of folks, sober-minded folks. Again, what does this have to do with teacher education? In my view, everything. College faculties must be immersed in the design of a new vision of schools. A vision of learning and schooling which rests on the solidest premises, the most scholarly premises, that we can marshall. The very process of that reconstrual with all its thrashing around, and difficulty, and false starts and troubles must involve the teacher education students. What better way to teach a teacher these days than to involve that young person in the very process of going back to original principles?

Teacher education programs that assume the existing compromises that the Horace Smiths of the world make are professionally bankrupt teacher education programs. The need to change the schools is on the front-end of the conversation not on the back.

A further question you might ask is: Is the task of reconstruction, reconstrual, of new architecture, an issue for a

liberal arts faculty? For a liberal arts college? Or are we talking about a peculiar responsibility for professional schools of education? Is this something of such complexity that it should be largely centered in the university schools of education? This leads me to my third point: I believe it should not lie only there.

To repeat, the first task of a liberal arts college in teacher education is to live James Bryant Conant's ideas of scholarship, scholarly background of the context of schooling and first-class field experience. The second was a deliberate college-wide commitment to fundamental research, rethinking, and reconstruing the nature of adolescent learning and the institutions in which that learning is to take place. The third is a commitment on the part of liberal arts faculties for the humanization of learning. The protection, if you will, of the peculiarly liberal aspects of what a sound education and democracy is all about.

The liberal arts tradition asserts a proper place for the individual spirit in a system of mass-compulsory education. We are very much involved in the current conversation driven by a largely political and technocratic field of education; indeed, the connection of the Carnegie Forum between education and the economy gives it away as easily as the National Defense Education Act of 1958 gave it away. It is a kind of instrumental quality to the current discussion which is understandable, which is sensible, but which is not sufficient. What the liberal arts must do in this society is at least soften the edges of this technocratically purposeful educational system. The major focus today on the functional or the instrumental or the immediately efficient is distorting. There is nothing wrong with the instrumental, only if it is left by itself. The current push assumes, in the first place, that the current conventional wisdom about what is more or less important is somehow fixed and unchallengeable. You and I know what kids ought to know, and the trick is to then set up systems which make sure that kids know what you and I know.

The restraint, the skepticism, the on-the-other-hand quality of serious liberal learning is all too often muted in current discussions. Secondly, the technocratic view tends to retreat schools into a relatively narrowly defined behaviorist view of schooling. This view is that it is less education and more training; people say that they've got to know something before they can use it, or let's train them and when we have trained them they can use their imagination. That flies in the face of three generations of psychological inquiry about the nature of imagination, the nature of the development of learning. One cannot separate brute training and assume at the end of it there is some kind of epiphany that takes place in which the person suddenly becomes liberal. Third, the discussion is excessively analytic in its goals. When people say that we want kids who can think clearly, that is terrific, but the thinking is the thinking of analysis. God knows that we need more of that, but it is not enough; it is not sufficient. There needs to be the liberal voice about other forms of thinking. And finally, the current mood tends to lean toward excellence defined as the amassing of facts which are played back on tests. The excellence is a demonstration that you know a number, a larger number, of phrases and words and simple routines than the next person.

Gradegrind lives in many of the state competency tests. Again, I understand the need for them in many respects. But to think that they are sufficient and to confuse machine-driven tests with serious learning is extremely dangerous. That message has got to be pushed by those who believe deeply in liberal learning. Thus, what is needed are voices that countervail this admirably purposeful and instrumental form of education—voices which consider the intuitive, which Jerome Brunner calls thinking from the left hand, voices which identify the creative, whether they be the creativity of a Jackson Pollock or a Thomas Edison. Voices which reward the speculative (one need only read Howard Garner's remarkable book on multiple intelligences to see the vast possibilities not only of scholarly speculation and about that concept, but also of the rich variety of kids from which speculative thinking can arise), voices countervailing and pushing an argument for confrontative learning. Rarely is "why" front and center on the final test, the answer is expected—not another question. A truly educated person, I think we would all agree, is the instinctive person who says, "Gee, I am not too sure of that. What's your opinion? Why is that? Maybe there is another way of looking at the problem." Confrontation—so dominating the long tradition of the liberal arts in our society—is a cast of mind that doesn't think there is a fixed body of knowledge to be regurgitated.

There need to be voices for playfulness, for serendipity, for the support of minds which circle almost aimlessly until a kind of understanding emerges. In this, of course, ultimately is a voice for individualistic learning where our youngsters are treated—one by one not as cohorts driven by their ages into similar boxes which are then measured by the same yardsticks. These kinds of qualities are unpopular these days. People say we don't have time for that or, yes we are for the arts but, of course, there isn't time. Or we know that history ought to be taught; everybody has got to know the causes of the War of 1812. How can you be called an educated man or woman if you do not know the causes of the War of 1812? This kind of fixed view needs to be softened, indeed, directly confronted by those who believe in the liberal arts tradition. It is with these reasons that the liberal arts community has to remain in the middle of the school reconstruction job. It cannot be something which we assume that the EdBiz or the often over-specialized schools of education are going to craft for us. What we are talking about is the shaping of a citizenry which is a liberal task, and if departments of English and sociology and psychology and mathematics leave it to other folks, the result will be stunted.

In sum, my argument is that excellent teacher education starts with a vision of a reconstructed educational system. One where Horace compromises—there is always compromise in life—but compromises in a way less telling and less injuriously than he currently does. Secondly, such a reconstructed educational vision and system requires the impact

of scholars, of practitioners of the liberal arts, and that prospective teachers must be soaked in that thrashing reconstrual which is so desperately needed so as to be graduated as good traditional scholars in a good sense, but also with a vision of where to take the system, if not tomorrow, then the next day in the future.

I am optimistic on this regard, I think we are at the beginning of a halting and ill-defined reconstruction of American elementary, and particularly, secondary education. It is underway. There are too many good people who are frustrated with this status-quo to turn it back. What is beginning, I hope, is the kind of momentum to what could be in an informal way, a Marshall plan for American elementary and secondary schools—a Marshall plan based more powerfully on ideas than cash because it is ideas which are in the most demand at this moment.

My word to the liberal arts community is you better be a part of it. ■

Editor's Note: Theodore Sizer was reluctant to have us include the actual transcription of his Keynote Address on the rather modest grounds that ". . . although the content of the address is present, it reads as if it were rhetorical mush!" The editors exercised a high degree of persuasion (shall we say coercion?) to obtain Ted's consent to present the transcription as is on the grounds that: a). it is better than he thinks; b). it truly reflects the keynote of the conference—a provocative and evocative experience for all who were present. Anyone who has read Ted's books knows the quality of his prose. Anyone who has heard him speak knows why we insisted on the transcript. *A.W.*

PANEL RESPONSE TO THEODORE SIZER

J. William Moore
Bucknell University

Many years ago there was a comment attributed to Dr. Sizer that went something like this: "What we really need to improve the quality of education is to have more plain old mothers in the classroom." Dr. Sizer can verify later whether he actually made this statement.

I have quoted that remark more than once because I took it in the spirit in which I believe he intended it. That is, we need more classroom teachers who have a genuine concern for each individual student. Having listened to him today, it is evident that his concern for the education and overall well being of the individual student is as great today as it was twenty years ago.

Dr. Sizer posed some very difficult problems confronting our schools. While he did not have solutions for many of them, I believe his message was, if we did not shrink from the problems because of their complexity, and if we bring our collective wisdom to bear on them, some of them may be resolved.

Many of the problems of our schools identified by Dr. Sizer, including the inconsistencies between what our schools do structurally and what good common sense tell us how each of us learn, were pointed out a quarter of a century ago by a number of people. For example, one of his Harvard colleagues, Anderson, and John Goodlad recommended a non-graded organization and pointed out the limitations of the graded structure.

While I applaud both what Dr. Sizer has to say about the problems of our schools, and the eloquence with which he said it, I am disturbed that he has spent so little time addressing how we might resolve the issues.

Many attempts were made during the sixties to solve the problems of our schools. One of the first projects of Robert Glazer, at the University of Pittsburgh, in his federally funded Learning Research and Development Center, was the Individually Prescribed Instructional Program. He and his colleagues attempted to set performance standards for the learner and allow the time to achieve the standard to vary. The Tex-Arkansas project was another illustration of trying to change the structure of the school in order to maximize the possibility for individual students to learn. Tonight you will be listening to Dr. Ed Meade, who was a program officer of the Ford Foundation in the early sixties. Ed helped implement the Foundation-supported Comprehensive School Programs. These programs were also early attempts to resolve problems in our schools of the type Dr. Sizer has described.

The point I keep emphasizing is that many of the issues Dr. Sizer has raised have been the focus of our concern before. What is alarming is that he did not spend more time examining **why** the efforts of the sixties to solve these problems were not more productive. Unless we begin to identify some of the reasons why we failed to bring about the needed changes in the sixties, which Dr. Sizer has indicated still need changing, the concerns of the schools in the year 2000 are likely to be much the same as the concerns of the eighties and the sixties.

Allow me to give you an example of the type of problems which I believe must be addressed and solved by educators if the problems of the sixties and eighties are to be resolved. A number of years ago at Bucknell, in the departments of biology, psychology, religion, philosophy and physics, controlled experiments were established to determine whether the academic achievement levels of students and their attitudes could be improved if a "continuous progress" organizational approach to instruction was established. In every department, student achievement was greater and student attitudes were more positive in the experimentally presented courses. Of equal interest, in spite of the tremendous success of the program in all of the departments, the "continuous progress" program no longer exists at Bucknell. It seems to me that an important question for educators in the eighties is: "Why did programs, which were demonstrated to be successful, not continue?" To the extent that a question of this type can be answered in a meaningful way, the needed changes discussed by Dr. Sizer may occur.

Why did the "Continuous Progress Project" at Bucknell cease to exist? Did the faculty not think it to be a worthwhile procedure? All who were involved endorsed the program. Was it because faculty had too many classes? A teaching load at Bucknell is defined as three courses.

I believe a more probable explanation to be that the Bucknell administration did not value the higher levels of learning and improved attitudes enough to administratively change the definition of a teaching load. To the extent that they did not redefine the teaching load in appropriate ways, an organizational structure was maintained which punished the teacher for participating in the continuous progress program and rewarded them for reverting to a traditional approach. Specifically, in a continuing progress approach (because of its individual pacing characteristics), a teaching load should be administratively defined in terms of the number of students to be taught, rather than by the number of courses to be taught. If this change is not made, the frustration a teacher experiences could be sufficiently punishing to cause them to forego the advantages of the individual pacing procedure and revert to group instruction. To summarize this point, needed educational reform is not likely to occur if we do not devote our energies to determining why we have experienced failure

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in the past of demonstrated worthwhile educational changes.

I believe there are some very basic issues which must be considered in all educational reform movements. In spite of our professional rhetoric, I believe the basic problem is that we the professional educator have more concern for protecting our turf than our concern for improving the quality of education for our youth. For example, when making curricular changes, you often find people justifying the need for three required courses in general education, if their enrollments are low, and only one or two if their enrollments are high.

How do we, as educators, overcome the focus on our own self-centered wants which interfere with the needs of the profession we serve? The history of education in this regard is not a particularly pretty one. Generally, educational reform has come about in two ways, both from sources external to the profession. The first occurs when a society experiences a crisis and, in turn, commits vast resources as rewards for resolving the problem. For example, when the scientific movement began in the 1600's, the Crown Jewels of Europe were used as reward for those who could solve the problems of mine water and navigation. The problems were not only solved but also a most valued by-product resulted in the beginning of the scientific movement and the great contribution of Boyle, Hooke and others. We briefly experienced what can happen when society truly becomes concerned with solving the problems of education in the Sputnik era. Most of our current ideas for educational reform and the highest quality educational research we cite today are a product of that period.

The second condition which usually produces educational reform is when society withdraws its financial resources from the support of the professional and establishes alternate educational systems. The Latin grammar school was born out of a need to train ministers and people who could read the Latin labels on shipping crates. As the professional gained control of its curriculum, the classical curriculum emerged. In a few short years the Latin grammar school died as society withdrew its financial support. The academy emerged, developed by non-professionals and with the financial support of society, designed to meet more adequately the current educational needs of the American society. In a few decades, the academy experienced the same fate as the Latin grammar school. As the professional educators assumed major responsibility for the curriculum, changes in the schools needed to meet the need of society were slow in developing. Again, society withdrew its financial support for the academy and the free public high school was born.

I won't bore you more with aspects of the history of education. I would have you use it as a reminder that it may be we, the professional educators, who must be changed if needed educational reform is to be realized. Certainly, one needs only observe the archaic, regressive characteristics of the newly developed Pennsylvania standards for professional educators, to recognize how little we as a profession are capable of changing ourselves.

Having heard my remarks, I hope you will not throw up your hands in complete despair. History does not have to be repeated. I continue to struggle against the odds. My dad used to say to me when I was a kid, "If you ever drown, I will look for you upstream." Dr. Sizer's last point was, "We need courageous people, we need thoughtful people, we need to train thoughtful, courageous people." I say amen to this! But first, we in higher education must become a better model for the teachers we prepare, both in terms of our values and our courage. We are so willing to tell others that difficult changes must be made, and at the same time, are often unwilling to make the personal sacrifices necessary for making the same changes in that small part of our society over which we have control.

Dr. Sizer, allow me to congratulate you on your inspiring remarks. ■

PANEL RESPONSE TO THEODORE SIZER

John Ritter
Parkland Senior High School

I will try to be brief because I have a colleague in the audience who is a severe critic and knows that I can wax loquacious.

The teacher that Dr. Sizer described in the beginning of his talk might well have been me except that I do not teach in an urban-ghetto school; I teach at Parkland High School, as some of you know. Parkland is far removed from an inner-city school in most ways; but, on the other hand, it does suffer from shortcomings similar to those described in Dr. Sizer's book, *Horace's Compromise*.

There are several parallels between the teacher Dr. Sizer described and me. Like Dr. Sizer's teacher, I must hold down a year round part time job in order to eat. Every Friday during the school year, for instance, I get up at 6:00 A.M. and normally leave my house at 7:00 A.M. for school. I leave school around 3:30 P.M. I begin bartending at 4:00 P.M. and leave the bar anywhere between 1:00 A.M. and 3:00 A.M. I have done that for three and a half years. Though physically and emotionally exhausting (and economically necessary), this part time job gives me an insight into what, I think, the public's impressions of public education are. Forcefully, every now and then, a customer says to me, "You're not a bartender; I mean, you don't look like a bartender." Having fielded this comment innumerable times, I usually respond that "It seems to me that I am a bartender because I am standing behind a bar." On more than one occasion, individuals who have discerned that bartending is not my true vocation suggest I look more like a priest. They then deduce that a priest, if he needed auxiliary employment, would not be in a bar earning money as a second job—similarities of bartender to father confessor and bar to confessional notwithstanding. After they guess or I inform them that I teach, their queries run the gamut from "What grade?" to "It must be nice having June, July, and August off." Sooner or later, they all ask, "How can you stand the kids?" I am here to tell you that the kids are fine; some of the adults are terribly annoying, but the majority of the youngsters are exceedingly fine. They are the reason I am there.

I am going to mention some problems, as I see them, which you may find disconcerting or even insulting. In fact, I told my colleague to have the car running outside if things get ugly.

One other preface seems necessary. Four years ago, our district laid off a number of teachers. It happened again last year, ostensibly, because of declining enrollment. Undoubtedly, this is happening in other districts. At the time of these layoffs, because people were informed of them on Valentine's Day, we came to call the most recent "retrenchments" the "Saint Valentine's Day Massacre." Our administration viewed a student load of 142 per history teacher in grades 10 through 12 and between 140 and 150 students per English teacher in junior high as acceptable. I remember very distinctly going, in lieu of my department chairperson at that time, to a school board committee meeting. There were department chairs from four other disciplines as well. For an hour we presented specific concerns as to what these layoffs would mean to the education we would like to be able to deliver, as well as our feelings that the layoffs were uncalled for and wrong-headed. At that time, the then president of the school board—after a sincere, rational and yes, emotional hour—told me and four exceedingly fine veteran teachers that "We ought to go out and make a living." He further suggested that we ought to go into the real world, and we ought to find out what it is really like to make a living. Well, as I informed him, I have spent most of my life in the real world, which included, among other things, repossessing cars, bartending, selling clothes, working as a psychiatric aide, and as a laborer at Bethlehem Steel; and that none of those jobs was as stressful, trying, difficult to do well, or involved the work that being a good teacher requires. Incidentally, most of them paid better. I think most of you who are in the trenches, as we like to say, would probably agree. Teachers may do without material rewards or work a second job to make ends meet; good teachers confronted with such callous ignorance will resign. They may remain in the classroom embittered and ineffectually going through the motions or they may leave education entirely. Both are tragic and often unnecessary losses.

In many respects, what Dr. Sizer says is not new. He admits that. The changes he suggests, I think, few good teachers would disagree with. In fact, unfortunately, my district in recent years has been moving in a direction away from many of the kinds of things that Dr. Sizer mentions as important. A full discussion of those particulars would stray from the intended purpose of this conference. I think that small, liberal arts colleges can address and help rectify the impediments to improving education. Dr. Williams tells me that the education department here at Muhlenberg is small. Possibly, Muhlenberg's smaller size and liberal arts tradition cuts down on the ineptitudes that the mind-boggling, self-preservationist, and bureaucratically stagnant larger "teacher mills" are prone to. Possibly, the following comments do not pertain to small liberal arts education programs. Hopefully, small liberal arts education departments can help remedy some of what I perceive as significant impairments to teacher education and education in general.

One of the biggest problems I see in teacher education is

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that education departments have become, in some of the larger universities and state schools, self-perpetuating. They have much to lose and little stake in important changes which should be made in teacher preparation. They have a vested interest in the status quo. As an undergraduate at East Stroudsburg University, I had to take thirty-six credits in education. I teach English; I could have escaped that institution, licensed to teach English, with just twelve credits in English. Now that is rather staggering, I would think. I have made some adjustments in my background in English; but, there again, as Dr. Sizer suggests, a would-be teacher learns by scholarship and coaching, not credits describing the act. I learned to teach by latching on to some good coaches. This denial of scholarship in discipline to the rather electic field of education and the denial of a genuine apprentice experience—student teaching is not a very good one—needs examination.

Another area that needs redressing is the fact that many of the people I see coming into our high school as professors overseeing student teachers have not taught in a long time; in some cases, it appears, not at all below a post high school level. Yet, they are overseeing and trying to advise a would-be teacher. I remember vividly one student teacher being told by her professor that she should put the lectern in the middle of the room and teach in the round. Wisely, her cooperating teacher preempted this because he knew very well that in this particular class such a ploy could be a fatal mistake, particularly for a student teacher. Many of these kinds of suggestions are, as I believe the spokesman for the Carnegie Report said, akin to coming down godlike from Mount Olympus and making suggestions to people who know more than the safe and remote Olympians themselves. Maybe every five years, college teacher preparers should spend a semester teaching and see how close the actual exigencies of teaching are to those they assume exist and are preparing their student teachers for.

Yet one other problem that concerns the teacher preparation education establishments—and Dr. Sizer mentions this in his book—is the fact that in order to move into administration, credentials in discipline are not recognized as equivalent to those in education. I find that sad. The colleges that I have attended, the places I have gone that have a sense of academic tradition and the like, are largely led by people with a strong sense of discipline. These people are not educationists first; they are English people or history people or science people and the like. I think that that is important and I think that kind of background would fit into what Dr. Sizer said regarding the importance of scholarship and the importance of discipline, not only for those people who would be teachers, but also for those people who would prepare teachers and those people who would become administrators and supervisors of schools.

Two other comments. Dr. Sizer discussed top-down administration in his book. I view this as possibly the most frustrating and aggravating aspect of public schools. Over the last three years in the school district where I have enjoyed teaching, we have seen courses eliminated—courses that have been built from nothing, that students freely elected and valued—without consultation with anyone in our department, even our department chairperson. We have seen those courses eliminated by restricting them to seniors when they had been designed for juniors and sophomores. One course which had grown from a single section to six sections per year, freely elected by students who perceived its value to them, was reduced to one section by unilateral administrative action of the nature described. Can teachers who become complacent be blamed when successes are smothered without so much as a discussion?

Last year, my high school totally overhauled the "delivery," if you will, of our day to eight periods. There had been a committee of teachers established to review the options. There were thirteen teachers on this committee and to the best of my knowledge, twelve expressed grave misgivings or absolute opposition toward this change. They were ignored.

Usually, what we find, at least what I witness in my area of education, are educational babies born outside of wooing or maybe outside of love. These bastards are placed with the faculty to raise, and often the faculty, not having been party to the act that preceded their birth, resent it. Often, because we had no part in the conception, it makes it very difficult to try—to keep this analogy—to make what has been bred outside of our classrooms work in them.

I suppose if there were one analogy I believe would work for high school organization and structuring, it is predicated on the idea, as Dr. Sizer said, that it is not a factory. I would view it as more analogous to a hospital. As in a hospital, there is administration and, yes, they have an important place. In many respects, many of those people are exceedingly good. On the other hand, if I go to a hospital and it happens that the administrator was a proctologist and I need bypass surgery, I would prefer to have the surgeon telling me about the operation, performing it, and following it up, if that makes sense. In other words, I believe that somewhere along the line, we have to come to the understanding that a high school is more like a hospital, not a widget factory. I view my expertise, credentials, and experience in teaching English as more than equivalent to most administrators. They chose a different educational focus. Teachers should have a voice in making decisions; they are the best qualified. Teachers should be more insistent in having a voice. So far, where I teach, I do not think we have been very successful. This must change before more is lost than can be recovered. ■

PANEL RESPONSE TO THEODORE SIZER

Katherine E. Robertson
Salisbury Township Senior High School

I'm a Horace, or maybe I should say a Harriet. I teach eleventh and twelfth grade English at Salisbury High School in Allentown, Pennsylvania. I don't sell candy, but I do have a neon OZ sign hanging in my room—a remnant of the spring musical, *The Wiz,* which I directed. And students do come knocking on the door once a day or so looking for the green sneakers or mouse ears they say they left on stage.

Anyway, there are three reasons why I am not terrified by Mr. Sizer's murmurings of reconstruction.

First, I was educated here, at Muhlenberg College, a liberal arts school of the highest order. I took a course called Humanities in this very room. Here I listened to John Cage do nothing and was told that was music. I was shown Jackson Pollock's drippings and told that was art. So, to hear that students should be grouped by intuition, rather than grade level, does not shock me. I think that in itself is a tribute to teacher education through the liberal arts.

The second reason I am not terrified by Mr. Sizer's remarks is that I came through the public school system, and I have faith in its ability to succumb to experiments and still function. When I was in grade school, they introduced "new math." When I got to junior high, they built a middle school. As I began high school, they began toying with an elective program in English. In it, I spent half a year in a creative writing course free-writing a journal and making self-expression posters. But, I came out of it intact. I was accepted at a good college. I did well. Somewhere I learned to love to learn, in spite of the reforms.

The reasons why I still learned, and loved learning, were the teachers I had along the way: my mother, Mrs. Toth, Dr. Hattersley, Dr. Thornburg. These Horaces, and countless others both in public school and college, survived or ignored or rose above the good intentions of reformers, and **taught.**

The third reason why I am not terrified by the thought of reconstructing the public school as I know it is that, in the words of Mr. Sizer, I am just a "hired hand." I do not get to meet the ranch-owners very often, much less influence their decisions. The opportunity is not built into my job. I do not have to worry about anything that goes on outside my classroom because it is nearly impossible to do so. I have one preparation period followed by six classes of live students. That preparation period is sacred. No phone calls. No discussion with colleagues. Meetings or tutoring must be conducted after school. Graduate courses at night. It would be an injustice to my students to spend more time in committees than I already do. In fact, my students were with a substitute all day today so I could be here, and I declined attending tomorrow because I do not want to leave them again.* There is some irony in the fact that I cannot do anything about the "insulting regimen" of my job, unless I leave my job.

The first two reasons why I can accept the possibility of radical change with fearless good humor are good ones. The last is not. I would like to end with a question. How do you plan to get the hired hands out of the barn? They should know about plans for removing walls, or putting the smartest cows and horses in the same stall. In fact, they should have a say in those plans. But how, if they are busy all day feeding and mucking? How can you give all the Horaces and Harriets a chance to make their essential contributions to reform, without disrupting their good work?

The Carnegie Report suggested that "lead" teachers be paid to work year-round. Perhaps that idea could be expanded. Teachers who were interested in contributing to management or reform could be paid to research and work during the summer, allowing them to teach uninterrupted during the academic year. But this requires organization and direction, maybe even a nation-wide plan to involve teachers in management and reform. So I repeat the question: how do you plan to get the hired hands out of the barn? The answer to that question is vital to your ideas, because without an organic plan for teacher-involvement, reform in public education will never make any permanent improvements. ■

*I did attend the second day of the conference after being encouraged to do so by my superintendent who was in the audience.

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PANEL RESPONSE TO THEODORE SIZER

Robert Williams
Muhlenberg College

Bill, John, and Katherine have spoken very eloquently in response to the important message we have heard today on the connection between teacher education and the reform of schools. I can report, Dr. Sizer, that I found your message to be clear, concise, and convincing. I join you in feeling that the needs of learners—which are often neglected and are too often not understood by those who administer our system of public education—are realities which could be responded to by means of care, imagination, and the exercise of courage on the part of teachers, and the persons who are involved in the management of our schools.

It simply is a fact that I do not know very much about the education of teachers—that is, about the professional standards we set, about the methodologies we use to evaluate growth and behavior, or about the application of subject matter in pre-college schooling. I well remember the days in the 70's which I spent on the campus at Columbia University doing my doctoral studies in philosophy and religion. Several times during this period, I got excited about what was happening on the other side of the campus at Teachers College. Some of the pedagogical notions being advocated by the Teachers College crowd began to get into the press and became objects of debate and policy formation. What they were saying and doing at Teachers College was exciting and, if my memory serves me well, was related to the liberal arts and the basic tools required for fostering a meaningful education in pre-college youth. Some of the ideas I heard in the 70's are being discussed in the current debate on education.

Today, I listened to Dr. Sizer and the respondents as the Dean of a liberal arts college, and much of what I have heard will assist us at Muhlenberg in educating teachers and in our relationship to public school educators. However, I do have a confession to make. I brought into the meeting today a puzzle which I have not been able to resolve or to shake. So my brief response will be in two parts: to share my puzzle and then to talk briefly about the four questions which will comprise my response to Dr. Sizer's address.

Even though personal, my puzzle is relevant to what we are concerned about in the present day of education. I think I can best convey the sense of the puzzle which I cannot shake, which Dr. Sizer's talk did not help me to shake, by using the word **omnicide**. Omnicide should be regarded as an all-human problem from which there is no escape. All classes, all genders, all nationalities will be impacted upon by the global reality of omnicide.

Omnicide presupposes the capacity or the means, on the part of human beings, to kill all persons and forms of life on the globe, and, at the same time, the capacity to obliterate all human creations in one relatively brief moment of nuclear conflict. To be sure, my concern or puzzle does not assume a form of omnicidal blackmail. And my intent is not to place a stranglehold on our discussions here today. Rather, my puzzle about omnicide assumes a reality orientation which is beginning to shape our lives. That is, the fact that the reality of nuclear apocalypse and the eschatology of human self-destruction have become a reference point for human activity and survival. Hence, my puzzle comes in the form of a question which I do not expect us to answer today. But it is a question with which we must soon come to terms. The question is stated thusly—should we begin to educate within the horizon of the possibility of total human annihilation? I do not think we can escape this portentous question, and I believe we must deal with its horrendous moral implications. Briefly, my proposal is that the images and the metaphors which will best help us to pose the question of the relation of education to omnicide in clear and manageable terms will come out of the humanities and the processes of liberal learning.

I do not know how to solve this puzzle, but I am convinced that it is the most fundamental global problem facing us today. Indeed, it is a fundamental moral issue, and it belongs to any important or seminal discussion about educating people and the training of the teachers who in the future will do the business of education.

Now that I have shared this confession (in the form of a puzzle) with you, permit me to discuss as my response to Dr. Sizer's talk four questions related to education and the formation of teachers. But before I discuss these questions, I will mention briefly some assumptions which relate to teaching and education.

I believe and therefore assume that wherever there are teachers there are people who must of necessity profess something. More than the business of discovering something or of communicating something, or of even envisioning something—teachers profess, and in the process of professing, they advocate what they know. Two things strike my fancy regarding the major function of teaching: the professing of a body of knowledge and the advocacy of an excitement about that knowledge.

Also, it should be assumed that teachers are professionals who have, or possess, a special knowledge or technical competence with regard to one or more subject areas. Teachers must know something, must have a special knowledge base, if they are going to profess something. It should also be assumed that teachers are trained to teach, and that the training of teachers ought to take place, as Dr. Sizer has so eloquently communicated to us, with re-

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gard to all those things which we know about learning, about human growth, and motivation. Finally, I assume that the content of human knowledge and the effective means of teaching it belong together; but a bias which I bring to our discussion is that perhaps these two things should be separated when teachers are being trained. Maybe we have failed in the training of teachers because we have not insisted that candidates for the teaching profession study the liberal arts and master a subject area (such as biology, history, or literature) before they study theories of learning and school administration. I am not one who would want to become involved in the debate on how long it should take to educate or train teachers, but I do maintain that education in science and the humanities should take place prior to training in human growth theory or curriculum design.

My first query is related to the above assumptions. Are we expecting too much from teachers when we ask them to prepare to have a body of knowledge, to have something to profess, and then to know how to teach or profess it? I think we ought to ask ourselves this question again and again. Is requiring teachers to teach about subject matter as well as basic skills asking too much? It may well be that persons of average ability just cannot perform in this manner. What we should be looking for are persons of more than average capability and talent, persons who can acquire some knowledge which they will profess and teach in an exciting way—a knowledge which can be passed on to students in the form of skills and special sensitivities.

But the mastery of subject matter and techniques is perhaps not enough. From the talented educator we learn that care and love are special dimensions which ought to be part of the education process—something like the fact that imaginative sympathy is a quality which an effective teacher displays. So are we asking people to do too much when we ask them to have something marvelous to profess and to communicate in an exciting and contagious manner?

My second query is simple. When we look at our colleges and technical schools, or in the teaching profession, do we have enough people who are intellectually and emotionally qualified to serve as teachers? In other words, this query is related to my first one and could be stated thusly: Can we produce sufficiently talented and committed teachers at a rapid enough rate? Again, I think we ought to ask ourselves this question; and I believe that this question is appropriate inasmuch as it relates to many of the proposals being currently debated by participants in the educational reform movement.

My third query is the following: Who will we teach and how will our colleges teach them? One of the things which presents a challenge to public education is that Americans of various races, classes, and ethnic groups are taught what is cited as a common curriculum. Are teachers trained to teach with these differences in mind? Too many teachers are insensitive to racial, class, and ethnic differences. Hence, the insistent question—will teaching be done with an intent to use and honor the traditions and cultural realities that are representative of who students are? This is an issue which must be considered since there are no magic formulas for teaching diverse groups. What is required for the teaching of minorities is an education that provides a curriculum which is consistent with their identity and culture and which at the same time gives such persons opportunities to acquire job skills related to the competition of the marketplace.

My fourth query relates to a comment made near the end of Dr. Sizer's talk. He said that current training in teacher education tends to be excessively analytic. He seemed to be very interested in an alternative way of educating at the secondary level. The fact that educating can be excessively analytic—or, that is, the fact that a great deal of subject matter can be taught in terms of its synthetic, synoptic, sympathetic character/implications—is, I believe, what Dr. Sizer was intending to stress. In stressing alternative ways to teach subject matter, I think not only of the cognitive basis of personality but of the affectional, the emotional, and the value dimension of being a human person. Will you, Dr. Sizer, enlarge on your comment regarding the analytic bias in teaching?

I suppose, by way of concluding, that a more comprehensive means of approaching any discussion on the reform of education in public schools would be to address at least four areas of concern. One could place the emphasis on the training of teachers (The Holmes Group); one could focus upon the subject matter to be taught (Theodore Sizer); one could stress the needs of students; or one could discuss the organization and management of the schools (Paulo Freire, Ivan Illich). A discussion of any of these areas regarding the education of persons would penetrate to the core of concerns at the center of the present day reform movement in education.

Clearly, much of our discussion here today has been about how and why teachers are trained. But that is only one part of the dilemma which we face in the crisis of education in the United States. The other parts of this national dilemma will comprise the agenda for another discussion pertaining to America's past and present in educational reform. However, American's educational past and present do not necessarily dictate possible future alternatives. What is needed is creative intelligence, a more intelligent and humane approach to the future of education. Moral courage is an ingredient of intelligent inquiry; and this type of inquiry influences the continuing assessment we make in reconstructing our educational system. Fostering teacher education within the liberal learning tradition is one creative way to approach change in education as well as the nihilistic tendencies in human behavior. Human beings are complex and mysterious creatures, and the successful education of humans is the art of arts. (Comenius). ■

RESPONSE TO THE PANELISTS

Theodore R. Sizer

Yes, we need more mums and dads in the classrooms—I will add dads now. Let me proceed chronologically, starting with Bill Moore's comments and what he called reinforcement systems. No one is going to change unless there are greater, positive reasons to change than not to change.

The study of high schools, in which *Horace's Compromise* is one of three volumes, invested heavily in historical research for the very reason of trying to figure out what changed and what didn't change. I recommend to you Bob Hampel's book, *The Last Little Sidido,* which has just been published and which is a series of essays on high schools since 1940. He tracked some of the things that did change, and one of the most interesting ones is the change in attitudes towards handicapped kids. In 1950, if you had a blind kid, you stuck him in the closet; in 1986, you mainstream him. This is a major change in attitude—not in the structure of schools particularly. If you look at what happened, you would note that a conversation started at the end of the second World War largely driven by the parents of kids, whom we now call special-needs kids. This conversation was local at first; then state and these folks found each other; they got together and they organized.

Then there came state laws protecting, prescribing, doing right by special-needs kids, and then ultimately 94–142, which wasn't the first step—a lot of people think that was the first step. No, it follows twenty years of sophisticated agitation. Thus, we have the current legislation differing slightly with the federal overlay. But more importantly, I think, is the fact that all of us educators think a little differently about these things—not a little differently, profoundly differently. There is a major change in our attitudes in the society, in the teaching force and among high school kids about youngsters who may have some kind of impairment.

Bob calls that a kind of change by seepage. A change in attitudes over a long period of time. A kind of quiet pressure which ultimately took legislative form, but the legislation really followed a shift in attitudes across two million people—teachers, among others. While I think we have to be respectful of what did not change, I think this kind of evidence of changing the quality of the conversation about schooling—if you take the long view—can be very, very powerful. That is why people say, "Why do you write books? They just go on the shelf." Well, sometimes people take them off the shelf. If the conversation continues and if people keep writing, reading, and talking, things can happen. So I think one has to be respectful of that even though one is stunned by the rigidity of the permanence of the system.

The radical change, radical in the sense of profoundly and suddenly changing the system, means shifting the incentives. Probably the most powerful example in recent American education is the GI Bill—it permanently changed the shape of higher education. As the largest federal investment in education in any program, it changed the incentive structure; it gave folks more money. As I have said before, I got my Ph.D. the day the money ran out. The incentive was very clear. It made possible graduate education for me and for lots of other folks who had done their time in the military. I think we should be attentive to this too. What are the changes? For example, if a state, let us say the state of Pennsylvania, said that there is another way of getting a high school diploma in this state. It is not just the GED but a consequential, a high standard of exhibition of real control over a clearly, but a generally, described high school course of study. If it were a matter of indifference to the Commonwealth of Pennsylvania, how you prepare for that? What if this state said that anybody who wants to sit down and take that exam can, and if that person passes, all fees are waived for higher education in the state? If you did just that, completely voluntarily, you would have a powerful effect.

Just as the Carnegie Forum notion of a professional standards board with no requirements built in to the certification system, you change the structure. What is the incentive for a school system to have a larger percentage of teachers with a certain qualification? I think we need to look at these shorter term kinds of ways of jarring the system. There are other examples.

John's remarks were very telling, very moving. I would point out, however, when someone at the bar says that you couldn't be in the church, you could be a Jesuit. I have known a Jesuit to tend bar, maybe no one else, but surely a Jesuit; try Jesuit out as an answer and they will say that they have seen your kind before.

Some of you may know that the state law in California requires those who teach the methods of teaching courses in universities must go out and teach in school every three years. This has caused a revolution in places at Stanford and Berkley, a revolution of protest. You get into a faculty of education at a university to avoid the schools, not to go back into them. I think, again, we should not labor the comparison between medicine and education, but I think it is worthwhile. I think the most effective teachers of the craft of teaching—that enormously complicated practice of the craft—are experienced teachers themselves. Not every first-class teacher is a good teacher of teachers. I know brilliant people, people who are brilliant with kids, who cannot articulate what they are doing, who are wretched observers of other folk, and who often say "I am a good teacher, therefore you will do exactly what I do," (which, of course, is crazy; no two of us will teach exactly the same way).

Nonetheless, in my view, the best professors of educa-

tion in these areas are going to be practicing teachers, and my bosses at Brown have even created a new category called "preceptors." There will be no more university appointments at Brown of full-time people in the teaching of the so-called methods and instructions. This will be done by preceptors appointed in the normal way of a national search, who are experienced teachers holding at least an M.A., who spend part of their time in the private or public schools and at least part of their time at Brown. What that does is put before the prospective teacher not only the role-model of a powerful worker among kids, but also puts in front of that prospective teacher somebody who is right up to date. I mean kids change all the time; the mood in schools changes all the time. This guarantees that whatever the current mood, it will be there. It is possible to do this in collaboration between schools and universities.

The top-down administration business is so frustrating. Again, recent reports pick it out. Top-down mandates assume that everyone is the same. Standardization by definition is silly because kids, bless them, differ and teachers, bless us, differ. A standardized routine, by definition, won't work. You can have general standardized ultimate goals. Yes, indeed, we should be held by those, but please don't tell me how to teach because I know my kids better than you do. Well-intentioned you may be in the state capital; well intentioned you may be in the central office in the school system; well intentioned though you may be in principal's office, there is no avoiding the necessity of giving authority to people who know the kids because only those folks know the kids well enough and know what they need. So, just on the basis of common sense, you have to do everything bottom-up because that is nature of things. It is as though you were to standardize the solution of the problem of headaches. As some people may need two aspirins and go home and sleep it off, the next person may need brain surgery for a tumor. You have to take folks with headaches one by one; you have to take kids with learning opportunities one by one for the same reason. It is inconvenient, it is expensive, but you cannot avoid it.

But also, as John has underscored, strong people take jobs that entrust them with important things. Take away the important things in my job and I don't like staying with it. You stay with it, Horace stays with it, John stays with it, because of the kids. But the ravages of the insulting and patronizing qualities of standardized top-down administration are devastating.

We heard this today in a very powerful way in two of the presentations. I think there is increasing talk about the importance of bottom-up control, and I do think the mood is significantly stronger than it was three years ago. What is needed is to just keep the momentum behind those folks who understand that authority must be placed at the school level and with those who have the imagination to uphold the school's obligation to state government to provide a suitable education for all young citizens, and at the same time give authority to those who need authority.

To Harriet—I would really prefer Horacia—to Katherine, I would say—and I think Robert Williams might say with me—that you have to be a reformer as well as a teacher—to use Robert's words, "You have to profess something." Your professing is a subject but also a certain set of commitments about kids and about learning, and the frustrations which somehow you feel have to be turned to good use. How that is done varies from school to school, and in many schools no one will listen. But in many schools folks will listen, and I would hope that there would be time, somehow in your life, to ally with others to grapple with these issues in addition to the long list of things which you do.

I have seen this happen in the schools of our coalition where the interest in joining the work has emerged in many of the schools from gripe sessions. Wise principals have heard about the gripe sessions and have moved them from outside of the school to inside of the school and things bubble up. Ways are found—largely by support of superintendents, of school boards, or in many cases, local foundations—of buying teacher time. The schools in our project who seem to be getting things together the best are those who have their faculty on twelve-month appointments. The expectation is the summer spent in planning. Planning is not only figuring out what to do next year, but it is also getting up one's own scholarship in order to be able to teach.

I am persuaded that even in highly centralized bureaucratically driven—and in many cases, very poor school systems—if there are enough folks who want to do it, it can be done. I wasn't sure three years ago, but I am sure now because of those schools that have been able to find that mix of support to do it. I guess what I am saying, Katherine, is keep the faith.

Robert Williams asks a whole string of very important questions starting with that word omnicide, which is so devastating and so obvious to us with the latest problems in the Ukraine, which may be a blessing in disguise. I hope that people see the implications of the trivial little accident and how untrivial it is as the radioactivity crosses the whole globe. The people who brought you Chernobyl also have their finger on 6,000 times the total explosive force of World War II aimed at us or at the Soviet Union. So the likely apocalypse is not a silly notion. The danger, of course, is that a solution, on one hand, is autocracy—that is, people say the situation is so dangerous that we cannot afford democracy—or, the route to sanity is a greater, more serious, democracy—a truly personal democracy in its best sense, one of a citizenry which can win the race between education and omnicide.

One in our trade, I suppose, has to go with the latter though it is very scary. But in regard to Robert's particular questions, I think that one of the best ways to learn a serious discipline is to teach it. I learned more about writing when I taught writing than when I was taught writing. It was as part of a large team teaching freshman English courses, a team which was led by a magnificent teacher, Hal Martin. The very fact that it just wasn't my writing alone, but the fact that I had to teach it, that I had to work with other people's writing, that I had to go through this that provided a marvelous interplay between really getting into a discipline and being asked to profess it.

I would, therefore, just on the grounds of knowing my subject well, want all of us to have the obligation in some appropriate way to have to present it. I think there are powerful pedagogical reasons for combining, if you will, teacher education with a grasp of a discipline. I do understand that sometimes the pressures to perform may distort the search of the discipline. There is a risk to that, and I think Robert implicity underscored the risks. If you move too quickly to the craft of teaching a subject, you may close off avenues that the subject might otherwise present to you.

Are there enough able folks to teach well? No, there are not. Therefore, the only solution is some kind of team teaching arrangement where the senators on a school faculty control the quality. The totally autonomous egg-crate school—such as that I described in my recent example—has simply got to go. There just aren't enough people; we have to magnify the influence of the ablest.

Who will we be teaching and how? Or put differently, how will we adapt to the varied folks who are increasingly presenting themselves to us? Math in secondary education is a very recent phenomenon in this country. In 1950, the average level of education was eighth grade. Math in secondary education is a product, statistically, of the 1960's. We are providing a formal education to enormously diverse population, especially for the first time in American history as our reality is caught up with our rhetoric. How do you do this? You don't do it in the standardized way. Is it what youngsters in the Ansley, Nebraska High School—in a very rural part of Custard County—need, in certain very consequential ways, very different than the kids in Northside High School in inner-city Atlanta?

It is not that the ultimate standard and the general expectation is different; it is the specific standard and the means to it differ. A wise educational system gives great respect to the particular needs and priorities of individual communities. Again, it underscores the need for decentralized authority, even though you keep ultimately centralized general standards. This is a point which the Regents of the State of New York do not understand, and it appears to be the serious weakening of that educational system.

Finally, some examples of the intuitive rather than the analytic. I do not wish to underscore again, and Robert Williams did not suggest that I undervalue the analytic—I value it enormously—it is just that it is not all. A couple of examples from my own experience.

In eleventh grade U.S. History, we have to teach the Civil War; an example which has worked well for me is: what do you do—teach the battles? No, you do not teach the battles; you do something like the following with a particular group of kids: you start the class off walking through the third day, the Battle of Gettysburg, depending on where you start. You show that hair-pin, the Yankee positions on a hill, and you show the Confederates, as I recall, Pickett's Brigade, to the West. You describe the terrain between Pickett's Brigade, behind the stone wall at the treeline and the stone wall up the hill, behind which soldiers stood; you point out the distances. You could tell them the ages of those Confederates, many of whom were the same ages of the kids you are teaching in eleventh grade; the students could see what they were going into. The point of the matter is that Pickett's Brigade, shoulder-to-shoulder, marched right into that hill of fire and they were mowed down like windrows. They did not flinch. So you say to the kids, "Would you do that?" The students reply, "Oh, no I wouldn't do that—no way!" You go on, "Why do you think they did it? What was it about Confederate troops, some of which were the same age as you; they did that and you would not?" Only in my view, only in the process of sorting through by Socratic questioning, would we come up with any nice, brisk answer that you could use for this true/false exam. You begin to sense in the kids that the context is different. People would do something in the 1860's that they would not do in the 1980's. Is one better or one worse? That is not the point. It is different. What is that all about? It is giving kids the kind of intuitive sense of context; the context is different. You have to be aware of different contexts.

Another example is one I have tried this year with my graduates. In the 1950's, your course on growing up in 1930 is with lecture on Brown versus the Board of Education and all that. I set aside four autobiographies: *Blooming*, by Susan Allan Toth which is about growing up in a college town in Iowa; *Growing up in Mississippi*, Moody's description of growing up black and female in Mississippi in the fifties; *Manchild in a Promised Land*, Claude Brown's searing autobiography of growing up in Harlem and more; *The Hunger of Memory*, Richard Rodriguez's description of growing up Chicano in Sacramento roughly in the fifties. I asked the students to pick two of those, and write a paper on growing up different. They then say, "What do you mean?" I respond, "Don't ask me what I mean—'growing up different.' Write a short expository essay on what it is like growing up. Let us say you are a white man, somehow trying to transcend that in history class and find out what would it feel like, really, what would it feel like?"

It was an exceedingly difficult paper. It was a large course with nineteen teaching assistants; we had a three-hour battle of whether you could grade such a paper. We got these things and they were wonderful. What is the difference between an "A" and a "C"? We ended up concluding that you couldn't grade them in any particular sense because how do you grade empathy? In the critiques of the course, the students wrote a lot about that paper. They said that it was the hardest paper assigned, the most useful even, because it was so painful but ungradable —you were right not to grade it. Well, at the time I thought it was a very bad assignment because it caused so much ruckus. But in retrospect, I think the students were right. I think it was a good assignment, and I wonder if empathy is part of analysis? No—is it part of intuitiveness? Yes, and I think that kind of exercise is an example of what I am groping toward even though I find, as I cite myself, that I have problems with it. ■

TEACHING: A CAREER OF CHOICE

Edward J. Meade, Jr.
The Ford Foundation

I want to think about teaching as a career of choice. I choose the word "choice" carefully, and I want you to think about teaching as a career of choice in three ways.

First, teaching is a career that one chooses, that is, one makes a choice to teach. I think most people who go into teaching do so deliberately. There may be some teachers, perhaps, who do so for lack of other opportunities, but for most teachers, it is a deliberate choice, a choice to engage in teaching. So the teaching career is something one chooses.

Second, teaching is a choice career in and of itself in that it is choice kind of work. It is stimulating work; it is personally, if not financially, rewarding work; and certainly it is very important work.

Third, teaching itself involves choice. That is, to teach requires making choices: what to teach, how to teach, when to teach, who to teach to, and the like. Let me now examine more clearly these three methods: choice, namely choosing to teach, teaching as a choice field, and teaching as a career that requires making choices.

Teaching is a career one chooses. As I said, teaching is never going to be highly financially rewarding, but there now are signs that, at long last, the public—and particularly those who hold the levers of power—are realizing that we must have a quality teaching force and that requires the capacity to compete with other careers. Teaching must be competitive in order to attract quality professionals. While a teaching career is not, and perhaps will not be, a career that one enters simply for the money, the financial reward is and will continue to be a factor. But, in addition to that reality, persons choose teaching because it is an enjoyable activity. People become teachers because they want to help others in a special way. They want to play with their minds and with the minds of others.

Making the choice to teach must be made honestly. Teaching is not a career that, over time, one can "fake." How can I put it? This is maybe too crude an analogy, but let me try. Some of you might have a fear of dogs. One day a neighbor comes up with his German shepherd and you are scared of this dog. Nonetheless, you say, "Nice dog, nice dog." You show this facade thinking that everybody thinks that you like dogs. You act as if you are not afraid of that dog, but somehow, the dog knows you are afraid of it. Kids are like the dogs. You may be able to put up the facade of being a teacher, but if you are really not enjoying it, you are only deceiving yourself because you are not deceiving the children. They know. In short, one chooses to teach because one savors to learn. One savors to learn for himself and one savors to help others to learn and to enjoy learning.

I said teaching is a choice career. I could say it is some kind of calling but that might be a bit too noble. Still, teaching is work that requires a commitment of self. It also is a choice because it is more like art than science, or at least it should be. That is not to say that teaching doesn't have some science to it, but it really is an artistic form that you mold. To my way of thinking, that is choice work.

It is a choice career because it gives one an opportunity to live and to work in a community of learning. I know that sometimes it is hard to understand that when you are going from period to period or group to group or at 2:30 in the day when the students are restless and you have had it. Nonetheless, teaching is an opportunity to live and work in a community of learning, a community that is renewing and forever challenging to the mind. Each day, each student, each task is an opportunity to try anew, to refine one's craft, to do better. That, to me, is choice work.

Further, teaching is a choice career because it is a trust. It calls for entrusting teachers with the lives of others. Teachers shape the future by way of their own examples, by way of their own styles, or methods, by way of what they teach, by way of the attitudes they bear and, I hope, by way of the humanity they demonstrate. That trust is a gift of others unto us as teachers. Admittedly and particularly in more recent times, it is hard to say that this trust is a gift when one has to face what many teachers face today. Nonetheless, it is there. A trust by others, a commitment by others to put the lives of others in the hands of teachers.

Finally, teaching is a career that involves choice. Let me post two views of teaching and try to convince you to discard the first and stay with the second. One view of teaching, one that has great momentum these days for a variety of understandable reasons in a number of schools, is that somehow there is a set of technologies, tools, procedures, and content that makes up what ought to be the process and outcomes of learning in schools. One only has to look at the increased dependence on tests that, in some respects, are more sophisticated than in the past, and in other respects, are more restraining. Those tests shape or reinforce mandated curriculum which often deny opportunities for people in schools to select materials, text books, and styles of teaching. For example, an authority of the state wishes to improve reading, writing, and mathematics in the elementary schools and it commits substantial funds for these purposes. All is well and good. Then the authority which committed those funds realizes that it must give a public accounting about these funds by seeking to find out how well they are doing. That generally means a test to measure how well these funds are working.

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Once there is the test to measure outcomes, it is not unusual to build a curriculum that is expected to work so well that the test scores will be fine. And in some cases, if there is a test and a curriculum, why not make the test and develop a method or instructional strategy to make certain that the curriculum will be taught in ways to assure better results from the tests. I am overstating some, but still, I have seen in the past three years, a very mechanical, perhaps utilitarian approach to the schools, that is in more respects a training system rather than educating system. It presumes a system whereby a higher authority specifically determines the goals and processes and which, it seems, narrows down what education can and ought to do and, more importantly, how teachers fit into all of that. It is almost as if teachers are perceived as nothing more than cogs in a great machine.

God forbid that you should vary the curriculum; God forbid that you should use materials that aren't in line with the objectives and, in some cases, use instructional approaches that do not conform to the standard approach. It is an assembly-line notion. I am not telling you something that you don't already know. I am not telling you something that some teachers have not done in the past and perhaps some still do at the present time. I have to tell you, however, that I am beginning to see that kind of system fall under its own weight. It is falling under its own weight because the outcomes from it are so limited, outcomes that fall short of tapping the human potential of the children in schools.

This "mechanical" or "utilitarian" approach seems at odds with what we hear from business and industry, namely from employers who seek employees with a solid general education and broad skills. This more narrow approach has its examples in collegiate education as well. I am appalled when I visit colleges and universities and talk with the undergraduates who are pre-this and are pre-that. We have creeping vocationalism, but for what reason? Who knows? In argument, it is a system that hardly involves choice for it means that you can teach without ever having to choose; it is all done for you. That is not the way it ought to be.

The second view, one that is gaining momentum in spite of the utilitarian approach, is that of teachers as professionals, as craftpersons. The notion here is that it is the responsibility of those who nurture the young to make choices: when to do, how to do, with whom to do. It is not so much that the teacher does it all. It is the teacher—and I use the term in a larger sense—that makes the decision whether to spend fifteen minutes with students in a discussion, to ask others to look at a video tape, to have others work on computers, to have students tutor one another, or to lecture. The teacher also determines the methods to be used. This second approach relies on teachers to make choices. It is always fascinating to me to see a good classroom—at any level, in any subject, in almost any kind of school. You can watch the teacher process information in a split second and make decisions in the context of what he or she is trying to accomplish with students, sometimes varying instruction in ways which he or she never planned, yet never losing sight of the objective. That is what I mean by choice. It takes the view that the workers in schools are not the teachers; but rather the workers in schools are students, and the teachers are those who see that the workers are supplied with what they need in order to do their work, namely produce what we call learning.

This is the second, and, I hope, more dominant view. It is the one that is reflected in all of the reports about schools that have been issued in the past two or three years. Let me point to some of the more recent ones. such as those by Boyer, Goodlad, and Sizer. Their works give us chapter and verse about current conditions in schools. Each in his own way recommends teachers as decision makers, teachers as coaches, teachers as orchestrators, teachers as professionals who have power—the power of instruction. In reading their reports, I was reminded of an English instructor who once said to me that in its essence, a school's work is that of enriching the point of contact between teacher and learner. He said everything else—curriculum, school organization, school transportation, lunches, administration, guidance, etc.—everything else ought to be supportive or complimentary to that point of contact. I think all great teachers through their surrogates—Boyer, Goodlad, and Sizer—are trying to tell us that.

In addition, there is the recent report of the Committee of Economic Development: *Investing in Our Children: Business and the Schools.* I had the privilege of sitting with those business leaders as they took their look at schools. Anyone who has their report can see what they learned about the business of schools. They respect the difficult job that teachers have to do, teaching to produce learning. They were shocked to learn of how little autonomy teachers had and how unprofessional some of their working conditions are. They advocated a strategy for school improvement that called for a "bottom-up" approach, one based on individual teachers in individual schools.

More recently there has been the report of the Holmes Group. This is a group of deans from education and research universities across the land looking at how their institutions prepare teachers. Once again, this report advocates professionalization of teachers with the view in mind that if teachers are more professional, have more responsibility, more autonomy, more authority, rather than having the templates of accountability laid on by others, teachers will have to be and will be more accountable.

More recently, we have the report from the Carnegie Task Force on the Profession of Teaching which echoes generally the other reports which target teachers and their preparation. All these reports have their own distinctive features, but the coincidence of understanding and outlook about schools and teachers as professionals is clear. Indeed, we at the Ford Foundation recently added yet another contribution to this spade of reports, namely a monograph entitled, *Teacher Development in Schools,* which deals with the further professional development of teachers on the job.

In summary, teaching ought to be a career that one chooses because one wants to teach. Teaching is a choice

career because it allows one to grow, expand, be stimulated intellectually, be renewed, and be in contact with the young and all the challenges and opportunities that the young always present. Teaching requires choice, or should require choice: that is, the requirement for teachers to be intellectually nimble; to pick and choose from a wide inventory of content, style, method, and instructional assistance. A broad repertoire of skills, approaches, and methods, all with one end, to promote and provoke learning on the part of students. For now, I ask you to accept this second view of teaching, that of the professional.

With that view in mind, I turn to the preparation of teachers and the further development of teachers as I found this matter dealt with in many of the recent reports. I shall display them in three categories. The first category is what I will simply call, education. It has four parts. Let me introduce the first part with a question: How can one expect to educate if one is not educated? Now I suppose it is possible, but it is quite remote that one can educate without being educated. Again, if you read various reports, each assumes that the teacher is already well educated. They never quite define what it means, although the Carnegie Task Force comes close as does the Holmes Group. But all of these reports—even those most critical of teachers and of the current state of schools—assume that a teacher ought to be well educated. By that they mean someone who is at home and secure in the world of knowledge, someone who possesses a general understanding about the major disciplines of sciences, the arts, and the humanities in ways that he or she can engage in reasonable discourse about them and to understand relationships among them. That is, I suspect, what we mean by generally well educated. At the very least, wouldn't it be good if all teachers were models of well-educated persons?

The second part concerning the education of teachers that I found in these reports was an impression that teachers ought to be intellectually curious. That is, they ought to be persons who have a thirst to know more, to understand better. They ought to be the kind of persons who seek connections among bits and pieces of knowledge and who want to know more about "why" rather than only "what." These reports seem to assume that if teachers are curious, it will trigger the curiousity of their students. That may not be as crazy as it may sound. Think back to people who have played around with your mind and wanted to know what you know about. You said, "I collect rocks," and the teacher said, "Tell me about rocks," and you were off and running. You were encouraged to tell and asked to know more. Curious people provoke other people to be curious.

The third part was the most obvious one. If you are going to teach something, you ought to know something. The reports were quite clear that you cannot teach calculus, for example, if you don't know calculus. Certainly, you have to know a subject to teach it. But, what is meant by knowing the subject? If one is preparing to be a teacher of history, for example, I presume that one would then know history well enough to understand it, to know its scope—that is its comprehension, its depth, its structure, its tools, its coherence, the construction of its conceptual frame, its diversity, and how it relates to other disciplines. It is not sufficient simply to have taken a number of courses in history. To illustrate, I once asked the chairman of the history department at a distinguished Eastern university, "What is expected of a history major?" He said, "That is simple—X credits in history." I said, "That is all?" "Oh no, certainly not, a student must have a specialty within that, for example, Y credits in European history," he replied. "Is that all?" I asked. He said, "That is X and Y credits." "Would he be a historian when he graduates?" I asked. "Certainly not," said the chairman of the history department. "One needs at least a Ph.D. to consider oneself to be a historian." I said, "Would you think your history majors would, perhaps, know about the various theories of history? I understand there are various theories of history, different ways of viewing history, historical artifacts, and the like. Would he or she know the tools that historians use?" The answer was, "We never thought of that." This is the same person who had earlier been critical of the way in which his university was producing teachers. But the irony of it is that his department is responsible for producing history teachers.

No, it is not sufficient to say that to teach math, you must know math. The question is what math? This is the challenge that is laid out in the Holmes Report, the Carnegie Report, and others that have been critical of undergraduate general education in colleges where the responsibility for subject knowledge rests. To what degree can we assure that people who major in this, that, or the other thing are indeed majors in this, that, or the other thing? Can we be assured to a point that they know it well enough and can use it well enough to help others know it generally well enough and to use it?

Fourth, and last in the category of the education of teachers, is to assume that teachers transmit the culture. That is to say that teachers need to understand and transmit understanding about the economic, political, and social make-up of this country and the world. The reports did not imply that teachers need to be well-steeped in these things, rather they implied that teachers ought to have a good sense of these matters. Further, this general knowledge would also help teachers to better understand what education has contributed to society, how it contributes, how education has been shaped and influenced by society. More specifically, they need to understand education's historical, philosophical, ethical roots, and how these have shaped education and the profession of teaching. I was particularly attracted to this part of a teacher's education because I am concerned that without knowing education's place, and how it has been shaped by the larger society and what its contributions to society are, it could lead education to be detached from society, and, as a result, not do what is expected of it. I have a feeling also that if teachers knew more about education's evolving role in society, we might better assure ethical and professional behavior. So that is category one, the education of

teachers. First, good general education; second, being curious; third, knowing well what it is you are going to teach; and fourth, having some understanding of how you fit in the larger societal picture.

The second category I will call, preparation. There are two major aspects to the preparation of a teacher. The first is: if one is to work with children, one must prepare by getting to know children. In short, if you want to teach children, you should get acquainted with children and learn about them.

The point about preparing and knowing children is not just being with them, but understanding them. That takes knowledge about children, how they develop, how they learn, what are their cultures. That also means acquiring tools to use in order to analyze experiments with children so that understanding results. I suspect that it is here that many of the social sciences are particularly important.

The second part of preparation is that of learning how to teach and acquiring the tools of teaching. Many of us have heard about or been engaged in what many call dull, no-good, never-useful courses in methodology. Academicians ridicule them and many teachers in training suffer through them. On the other hand, teaching is a process that lends itself to strategies, styles, and methods that have validity and usefulness. Perhaps the problem stems from our taking them too literally, or out of context. Let me give you an anecdote. A distinguished professor once invented an instructional strategy to improve teaching. It was based on some very solid research he had carried out. I remember when he applied it in school settings that were a little more risky than those he used in developing it. Earlier, he had tested it in schools with bright students, able teachers, and very flexible administrations. Now, he was in schools without those characteristics, and he said to me, "Damn it, Ed, I cannot figure it out; the strategy is right, but these teachers just won't fit to it." Perhaps that is the problem, namely applying strategies and methods too rigidly. Maybe we need to have these "failures" in order to better understand what we can learn in more general ways from training in pedagogy. Certainly, training in pedagogy is necessary, but, perhaps we need more appropriate arrangements to do such training. Perhaps we need a clinic—a real clinic serving real children—a school in which there are teachers who are already experienced and successful and who are specially trained and supported with arrangements to enable them to nurture the pedagogy of neophyte teachers.

Clinical training is what should constitute a part of the preparation of teachers. I am suggesting that it take place in schools with teachers as clinical mentors. The Carnegie Task Force calls them lead schools. The Holmes Group calls them development schools; and John Goodlad calls them schools. Why don't we just call them schools—schools in which there are teachers who are skillful and, moreover, skillful in helping others to learn to teach. These schools would be environments with arrangements to permit teachers in training and new teachers to acquire the tools teachers need. They could be schools in which teachers are encouraged to experiment, to observe, and to analyze the work of their classroom. Maybe it is in those settings where methods have meaning and usefulness, rather than in the college classroom with lectures about methodology. At the very least, there should be good clinics for collaboration between schools and colleges, and especially among peers in education, professors and teachers.

Finally, the third category of making a teacher is what I will call development. A teacher is not made once a teacher is certified or licensed. We all know that. What is the old saw about one's teaching career? When you go into it, you sink or swim; as you stay at it, you are isolated, and if you want to go up, you get out. There's nothing about development in any of that. Again, an anecdote. I had a colleague who was thought to be a superb teacher. The expectation was that I, as a new teacher, was as good as he, an experienced teacher. That was the expectation. That expectation ruled out development. Further, he and I were isolated from one another. There were no arrangements or incentives for me to learn from him or for him to help me. Teaching is one of the few professions that isolates its professionals one from another. How often do teachers get chances to have colleagues and to learn from each other?

Again, the recent reports about schools deal with isolation and development. They decry the notions of sink or swim and isolation and recommend various ways to eliminate those conditions. Further, people outside schools are realizing that we have to invest in the human capital of the school, namely our teachers. Today, there is increased understanding that teachers cannot once and for all time be prepared in ways to sustain their skills and knowledge for three, five, fifteen, or twenty years. Further, we should not depend on teachers renewing themselves without support. That does not necessarily mean that others are going to tell teachers how to make themselves better. On the other hand, it ought not always be that teachers rely solely on their own initiatives to improve themselves. No, for somewhere between those two extremes of being developed by others or constantly having to depend on themselves to be better is where the right answer lies. Whether that is through a scheme of mentor teachers, for example, as outlined in *Teacher Development in Schools,* or by way of other schemes is not at issue. But, clearly, we have to arrange schools in ways that teachers have opportunities to be continuous learners; we have to arrange schools so that teachers can help one another on the job. That is going to take money and changes in attitude and behavior; it is not going to work for all, and there may be need to make distinctions among teachers, not necessarily in a hierarchial fashion, but in ways that allow differing roles among teachers. We need to differentiate among them to allow for various strengths to be available to others. We need to think of teachers as resources, of various kinds, for other teachers. Why do we always have to rely on the college for resources for teacher development? That is not to say that colleges do not have a role to play. In fact, I would argue that if we have a differential staffing arrangement in

schools, where, for example, teachers who are better in content areas or about children or as mentors, colleges and universities could assist schools through them and, consequently, use their particular strengths more efficiently. Think what it would be like if college personnel did not have to supervise practice teachers. Think how much better it would be if college faculty worked with the mentor teachers in schools rather than divest with all beginning teachers. I believe that colleges would help change and improve schools better by working with those people rather than by working with all teachers—new and experienced.

Let me close with two points. First, about the liberal arts and teacher education. Earlier, I spoke about two approaches to learning, one I called the "utilitarian" and the other, I guess I would call "educating." I would hope that persons who are in the colleges and universities and in the learned societies, persons who consider themselves liberally educated, would work with schools if for no other reason than to erode, to slow down, or even negotiate the utilitarian approach. If that approach continues, we are faced with a society that may well be merely trained. What is disturbing about that is well documented by the history of other societies. The world has seen societies that were illiterate, work oriented, highly trained, but which did not have the capacity to be humane, to allow participation, to be free. That is the fear I have about utilitarian notions, not that people shouldn't know how to read, write, compute, and the like. Without attention to education, to broadening, to questioning, to curiosity, we might easily fall into that trap.

Finally, I said earlier that teaching is a career of choice. It is a career that people do choose. I am beginning to see, and maybe I am a cock-eyed optimist, more people beginning to view teaching as a career because they want the responsibility to work with the young crowd, to make those tough decisions of choosing what to teach, how to teach, and the like. I think our schools will be able to get such people in numbers and of quality, because there are young people who want the challenges that teaching presents. However, my fear is that once we have such teachers, those who are there and those who are coming, and once we, at least rhetorically, talk about giving them the responsibility to do what they will do and what they can do best, we will not trust them to do it. My fear is not with the teachers—and I do not believe I am wrong in that fear. Like any other profession, there are some who ought not be there, there are some who should leave. What I fear is that we will not trust teachers in schools or in colleges to fulfill the responsibilities we know that they need to accept and give them the authority we know they need to have. Will we trust them? When I read about witch hunters sitting in the back of college classrooms keeping scorecards, when I see the tests that are narrowing down opportunities for teachers to teach, when I find teachers shut out of making decisions about instructional methods, when I hear about fixed strategies for all teachers, I wonder where the trust is. These clearly are not signs of trust, they are signs of distrust.

So the issue for me is not so much the reform of the teaching ranks, however important that is, but rather that of restoring society's trust in teachers. Trust, perhaps that is the basis for reform. ■

LIBERAL LEARNING AND TEACHER EDUCATION

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My concern is for the liberal arts and liberal learning within the contexts of teacher education. I am going to assume that, before long, most teachers-to-be will have a background in undergraduate liberal education, along with a liberal arts major. I believe that more must be said about differentiating the engagement with scholarship expected of those preparing for lives of academic specialization or research and those anticipating professional careers with the diverse populations in public schools. Yes, public school teachers must know, as well as academic scholars, what it signifies to be "on the inside of a form of thought and awareness," as R.S. Peters puts it (1978, p. 31), to be committed to it, to understand it and care about it; and there is no question but that the effort to understand ought to continue throughout (at the very least) their working lives. They must understand not only how learning happens, but how to mediate and play with and interpret their subject matter in a variety of ways. They must be able to select out aspects of it for transmutation into appropriate instructible form for diverse young people, to render its structures and symbol, visible and accessible to those who can be provoked to learn to learn. As significantly, it seems to me, teachers must find ways of breaking out of the "disciplinary ghettos" Edward Said associates with specialization in the humanities (1985, p. 25), and for recognizing that the "audience for literacy" should be conceived of as "the community of human beings living in society" rather than a small coterie of expert critics or intellectuals.

I should like to talk about what it might signify to break out of existing enclaves in liberal education, what it might mean to open texts to multiple interpretations, and how all this might be associated with the overcoming of carelessness and thoughtlessness—which, for me, are what endanger us most at this time. Now I realize that these are not the major themes in the resurgent discussions of professionalism and quality teaching today. Most of the official and unofficial spokespeople for "reform" are telling us that these goals can be achieved by means of career ladders, support systems in the schools, and partnerships rather than hierarchies when it comes to administering those schools. As to teacher education itself, there is much talk of a 5th year, a Masters in teaching, clinical training, internships, and studies of advanced ("research-based") professional theory in teacher centers or in colleges and universities. Where liberal learning is concerned, the emphasis has primarily been laid on the need for four years of liberal education, preferably without education courses to deflect attention from liberal studies. There has, in addition, been some mention of courses for teachers-to-be taught by professors capable of displaying the structure of their subject matter and the nature of their pedagogy. For this to happen, it is clear enough, university professors have to become interested in public education; and there are few precedents for that. Ongoing study has been called for, in addition, by the Carnegie Report "as the knowledge required to do the work twists and turns with new challenges and the progress of science and technology" (May 16, 1986, p. A17).

For all the good things said, the hope for a future of fully literate citizens (including the one-third who will be members of minority groups), the insistence on equity along with equality, that theme—"the progress of science and technology"—pervades the Carnegie Report, as it does most of the others. The Report justifies its argument by pointing out that the educational system must be rebuilt "to match the drastic change needed in our economy if we are to prepare our children for productive lives in the 21st century," and to help our nation "remain competitive." The underlying assumption is clear: the ills of our society (diagnosed as basically economic and technical) can be cured by education, not by any social or structural change. "A heavily technology-based economy," the Report goes on to say, "will be unable to invest vast sums to maintain people who cannot contribute to the nation's productivity." This excludes, almost by fiat, any possibility of our returning to the system of social supports achieved in the not so recent past. It certainly cancels out any likelihood of a welfare state. Once again, at least by implication, people will have to pay for their own failures, no matter what the source. The schools, for all their obligation to educate participant democratic citizens, are to give first priority to preparing the young for "productive lives." As I read it, that means successful lives in the ordinary economic sense and in the light of the traditional work ethic, with success (and probably worth) measured by the degree of contribution to the nation's productivity.

Let me say immediately that I cannot disagree with the idea that we ought to believe conceivable for everyone "achievement levels long thought possible only for the privileged few." Like Horace Mann, I do believe that every child is entitled to the same education the rich man wants for his children, although I would probably say the same in quality and challenge, not necessarily the same in content. Also, I would be concerned about the stress on achievement **levels**, with the hierarchies it presumes and the calculations it demands.

But there are shadows; there are ambiguities; there are contradictions the reports seem not to take into account. For some reason, I am reminded of the beginning of

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Herman Melville's "Benito Cereno," that tale of a righteous New England ship captain of limited perception who is simply unable to see the turmoil occurring on a derelict slave ship he tries to help. At the start, Melville describes the grey silence of the morning, the way in which the sea seemed "sleeked at the surface like waved lead that has cooled and set in the smelter's mould" (1967, p. 217). He speaks of the heavy sky, the grey fowl mixed with grey vapors skimming over the water, and then "Shadows present, foreshadowing deeper shadows to come." The shadows I see are the shadows of the Challenger shuttle falling into the sea, the shadows of Chernobyl and the Delta rocket, shadows due—not to lack of technical expertise—but to bureaucracies and lack of care. The shadows to come, for me, are those of Star Wars and Central American war. But there are, also, the shadows of homeless people, of wandering children, of broken families, of babies sleeping in welfare offices, of suicides on the farms, of dislocated workers at middle age, of polluted rivers, of young men with AIDS, of passive bodies before TV screens, of "crack," of drugs and knives in the corridors of schools. And, yes, the shadows of limousines with darkened windows, million-dollar apartments, Nike and Adidas running shoes, images of the "rich and famous" everywhere.

And I am conscious of a dreadful silence too, a silence in what ought to be a public space, the silence of incomprehension, of credulity, of hopelessness, of powerlessness. Over the silence, like those fowls hovering over the sea, are the amplified voices saying things in cost-benefit language or in evangelical language or in ideological language or in punk-rock language. I am aware of what Hannah Arendt called "thoughtlessness—the heedless recklessness or hopeless confusion or complacent repetition of 'truths' which have become trivial and empty . . ." (1958, p. 5). I cannot help but feel an "absence of thinking—which is so ordinary an experience in our everyday life, where we have hardly the time, let alone the inclination to stop and think . . ." (Arendt, 1978, p. 4). Along with this, I feel a lack of care, care in the sense of craft, of attentiveness, of solicitude—and care in the sense of connectedness, mutuality, human concern.

Obviously, I am not alone in responding in this fashion. The fact that the education reports, including the latest ones on teacher education, do not touch upon what I would call the problematic of our time, the problematic of the technologized and bureaucratized society, provides the rationale for their emphasis on education for productivity, for economic competitiveness, for military power. Avoiding the deep-lying difficulties in our society, avoiding even the problem of what it signifies today to educate for ongoing growth, for wide-awakeness, for critical understanding, they can afford to offer what sometimes resembles technical remedies, what might be called a "technical fix." Yes, "cultural literacy" is mentioned. Secretary Bennett speaks of character, common values, the "Great Books." Critics and commission members say the words, "liberal education"; but they do not explore what that **should** mean for teachers—apart from providing the general education every individual probably needs (unless it means equipping them with pieties and sacred writs). Nor is much said about what liberal education ought to mean for the public school young in all their huge diversity.

What is the place of liberal learning for professionals asked to prepare the younger generation for what is called "productivity"? What, in any case, is expected of liberal education at a time when it is charged with fragmentation, with insufficiently challenging curricula, with a thinning-out due to the pervasive vocationalism among college youth? (AAC, 1985, pp. 12–30). This is no place for a response to the second question, although we ought to hold it in mind. It is a place, I believe, for consideration of what might be done in teachers' colleges, graduate schools, and departments of education, as well as in the corridors and meeting rooms of actual public schools. I must assume that those of us engaged in teacher education treat the concept 'education' as an open one, requiring continual elucidation. But I also assume that we conceive it as having something to do with moving persons (and I emphasize 'persons') to a more desirable condition or state of being than the one they were in before we began engaging them with reading, writing, mathematics, history, and the rest. I cannot imagine that many of us are willing to have external agencies or commissions determine for us what precisely is desirable, certainly not to the extent of identifying the desirable with material success or measurable productivity, or of subordinating it to national interest or the requirements of defense.

It has a great deal to do with mindfulness, with the development of the "multiple intelligences" Howard Gardner describes (1983). I would add as well the nurture of the "practical intelligence" on which Robert J. Sternberg has been working (1984). I would add, similarly, the cultivation of imagination, itself a cognitive capacity (Warnock, 1978, pp. 202–3), and of feeling (Reid, 1986, pp. 18–22), as well as critical thinking and the honing of the "higher order skills." There is, focally involved, the effort to provoke the growth of moral understanding in a context of relationships. I have in mind the kind of moral understanding grounded in what Nel Noddings calls "caring," something she describes as the "pre-act consciousness of the one-caring" (1984, p. 28). For me, it happens, the fundamental ethical problem has to do with pervasive indifference—towards the suffering, the violated, the desperately poor. It has to do with the growing tendency to say, over and over, "So it goes."

We must not forget, even as we attend to all these issues, the so-called social function of education viewed as communication, as a means of maintaining inter-generational continuity. For John Dewey, "It is in the very nature of life to strive to continue in being. Since this continuance can be secured only by constant renewals, life is self-renewing process"; and he described the communication that is education as a process of sharing experience and, at once, renewing what is shared (1916, p. 11). Hannah Arendt carried this notion somewhat further when she wrote:

> Education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from that ruin which, except for renewal, except for the coming of the new and young, would be inevitable. And education, too, is whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world (1961, p. 196).

If we take this seriously—this talk of continuity and renewal—we cannot but see that it makes demands and poses problems for teachers-to-be not ordinarily confronted by liberal arts specialists in any of the arts and sciences. We in teacher education have, then, several more or less unique responsibilities where the liberal learning is concerned: enabling people to break out of the ghettos, even as they learn to teach their own subject matters; enabling them to comprehend the principles structuring and the norms governing the fields in which they work. At once, we have to make the range of symbol systems accessible and the perspectives they make possible for those who learn to learn to engage with literature, to construe the natural world through the use of scientific protocols, to understand social realities—the ways in which they are constructed, the ways in which they mean. And then there is the matter of renewal, a problem to be met by an emphasis upon interpretive approaches, disclosures from lived vantage points of the many-faceted world. Even as we consider empowering the young to undertake something "unforeseen," we need to provide the kinds of literacy that will enable them (coming together in public spheres) to make decisions about nuclear plants, chemotherapy, pornography, censorship, abortion, affirmative action, and the many other unresolved issues theoretically of general concern. How, knowing this, do we in teacher education enable teachers-to-be to move from what we hope will be a type of subject matter mastery to a mode of practice that empowers in that way?

Again, I turn to the interpretive or hermeneutic approach to learning on the part of those teachers-to-be. By that I mean active, exploratory engagements with materials earlier encountered in a context other than what teacher education provides. I would like to see teachers become reflective practitioners in the way Donald Schon suggests (1982), persons ready to risk the "freedom to reflect, invent, and differentiate," persons critical of the "idea of the school as a place for the progressive transmission of measured doses of privileged knowledge" (p. 334). To become truly reflective, to choose to be more than a technical expert doling out bits of acceptable knowledge, teachers-to-be need to reconsider and reappropriate their liberal arts experiences with specific situations in mind, situations (perhaps) with which they are having clinical or internship encounters.

This requires, I believe, the kinds of interpretation that involve the **achieving** of texts (or images, or cultural phenomena) as meaningful in the context of individual's lived intersubjective life. Of course it is important to be introduced to ways of presenting and organizing material in particular classrooms. But, before this happens, it seems equally important to be given opportunities for the reexperiencing of experiences with such texts as **The Great Gatsby**, say, Lewis Thomas's **The Lives of a Cell**, De Tocqueville's **Democracy in America**, John Dewey's **Democracy and Education**, even **Charlotte's Web**. To be able to do this may be to recognize that the texts themselves are interpretations from lived perspectives, not the creations of an anonymous and neutral expertise. Perhaps oddly, I find one of the most suggestive comments about what this might signify in Hegel's **Aesthetic** (1964, p. 402). He wrote: "By displaying what is subjective, the work, in its whole presentation, reveals its purpose as existing **for** the subject, for the spectator and not on its own account. The spectator is, as it were, in it from the beginning, is counted in with it, and the work exists only for this point, i.e., for the individual apprehending it."

"Existing for the subject . . .": to me, this might activate the sense of agency needed if teachers are to be present to their own teaching, refusing to be mere transmission belts. I would like to see circles of interpretation, as it were, groups of people coming together in schools of education or in public schools themselves to articulate what exists **for them** in the texts being used, the curriculum being developed, the structures of the institution. Spaces open between people when this occurs, when there is an interplay of meanings, when differences in interpretation and perspective are recognized. In time, the text—or the social or physical reality being "read"—enlarges and displays ever more facets, ever more possibilities. Not only might teachers-to-be become released for the achievement of meanings in previously unsuspected ways; they might find themselves naming, with more precision and more detail, their own lived worlds in schools. Even more significantly, the learning community they thereby create might open outwards into their classrooms, reach down the corridors, tap energies ordinarily latent in the conditions presently prevailing in public schools.

I realize full well how many critics would now interpose the notion of "right" readings, "correct" namings, even as I recognize how many would remind me of the absolute necessity for prior mastery of the knacks, the basics, the skills that prepare the way for sense-making of the kind described. I do not deny the last; but I do suspect that even the relatively unskilled in public schools are more likely to master the fundamentals if they are given the feeling that they are involved in their own learning, that their learning is **for** them as subjects, as social beings. This may carry with it some conviction that their voices count, along with their disclosures, and their backgrounds, and the meanings they made as they have lived. I believe that only teachers who have been released to be self-reflective and interpretive in their own learning are likely to be concerned enough to make this possible.

Of course there will be multiple interpretations, as there will be multiple realities; but this is as it should be in a pluralist country with pluralist schools. I cannot but think back to the image of the labyrinthine library in Umberto Eco's **The Name of the Rose**. The library is part of a mediaeval monastery and is supposedly the greatest one in the Christian world. As the abbot explains, however, the books are there to be preserved and hidden; since any reading other than a sanctioned, orthodox reading would expose them to "the enemy of truth." The books are secreted in an impenetrable labyrinth; and only the initiated, those who accept the claim that there is but one interpretation of every text, are permitted to take them from the shelves. Monks, however, are being murdered in the monastery, actually to protect the secret knowledge housed on the library shelves. Brother William, who has been called in to solve the mystery of the murders, insists that books unread by the many are dumb and that the library is killing off what it holds. When the library eventually burns down, the narrator says that "it has been doomed by its impenetrability, by the mystery that protected it, by its **few entrances**" (1983, p. 489).

That image of guarded texts fascinates me and makes me emphasize the responsibility of teacher educators when it comes to breaking with elitism, esotericism, and secrecy, even as they must break with philistinism and context-less technicism. I recall John Dewey, writing in **The School and Society** about the evils of a monopoly of learning or possession of learning: "A high priesthood of learning, which guarded the treasury of truth and which doled it out to the masses under severe restrictions, was the inevitable expression of these conditions" (1971, p. 46). He had in mind, of course, the days before printing was invented and before learning was put into circulation. "Knowledge is no longer an immobile solid," Dewey wrote, "it has been liquefied. It is actively moving in all the currents of society itself." Sadly, he was overly optimistic. There is, very clearly, a new solidification, even a petrifaction taking over today. They are due, I think, to specialization, on the one hand, to a packaging of knowledge on the other. Lacking an "articulate public" (Dewey, 1954), lacking ongoing "liquefied" dialogue in a public space, we find ourselves confronting new priesthoods of learning in the guise of technical rationalists or esoteric literary specialists.

Who is not struck by the proliferation of messages that predefine and, in effect, pre-interpret social reality, that substitute information for knowledge (or mask information to make it look like knowledge)? Who is not equally struck by the increasingly recondite nature of scholarship in literary criticism, in econometrics, in artificial intelligence, in the mathematicized sciences? What Said calls "the community of human beings living in society" has few ways of penetrating the major libraries and houses of intellect, and not only because they lack the "higher skills." Knowledge is everywhere being translated into discrete propositions. Learning is technicized and (where the young are concerned) stubbornly treated as skill acquisition. Few texts are made available to challenge people to initiate their own quests for meaning, to interrogate their familiar worlds. Too often they are made into what Eco, in another place, calls "closed texts" (1984), meaning books that offer little new knowledge, that keep repeating meanings that can be "peacefully acquired" at first glance. In such cases, readers are asked simply to register, to take notes, to report. They are not provoked to wonder, to interpret, to rewrite on their own terms. Soap operas and slick magazine stories are paradigmatic examples of "closed texts"; but **The Scarlet Letter**, Helen Keller's autobiography, or an account of the desegregation battle in Boston can—depending on how they are addressed and taught—be as effectively "closed."

Since the National Assessment and other evaluations have shown prevailing weaknesses when it comes to "higher order skills," there has been a growing taken-for-grantedness with regard to the ability of the liberally educated teacher to repair the damage. As I have been trying to say, I do not think this is sufficient, unless teacher educators take the responsibility for enabling their students to connect the effort to find out with the human search for meaning, for sense-making, for naming and interpreting the variously lived world. The alternative, as I see it, will be a more sophisticated dependence on competencies, an increased packaging of knowledge, now in the form of Great Books, now in the form of "high culture," most likely defined in Eurocentric and patriarchal terms. I think of Catherine Stimpson writing on "humanities and the idea of excellence":

> Excellence in the humanities—the works themselves, and our study of these works—ought to reveal a pulsating alliance of consciousness and vitality. The quest for excellence will generate—not a monolithic tradition that we can organize into a hierarchy of excellent, meritorious, mediocre, and lousy—but a multiplicitous tradition that we will judge, enjoy, and judge anew (1984, p. 8).

She quotes Emily Dickinson on "corkless" liquor being superior for "extatic need" to liquor in a jug and then says that "Our liquor in the jug is art, literature, history, philosophy, jurisprudence, and humanistic scholarship itself. All this is excellent activity. However . . . I remember the variety of jugs in the world, all excellent, from Ming china to muddy clay. Life overwhelms these forms, scatters and reshapes them. As it does, the process is burgeoning, untried, raw, but only that freshness redeems the articulation of excellence from arid pieties, and the humanities from arcane acts of cultural primogeniture." I would like to see teacher education take a stand for "freshness" in the conviction that there are multiple forms of excellence, even as there are multiple realities in the worlds where we are continually asked to provoke newcomers to learn to learn, and where some of us still hope we can "love our children enough" not to keep them from "undertaking something new . . .."

Who knows better than those of us in touch with the schools the pulsating life of multiplicity? Who knows better how important it is to look at things, whenever possi-

ble, as if they could be otherwise? To speak that way is to summon up the idea of imagination. Imagination is, in part, the capacity to apply concepts to things, to recognize the range of applications, and to invent new concepts. It is the capacity to move between what Vygotsky called "spontaneous concepts" (derived from the actualities of experience) and more formal or schematic ones (1978). It is the capacity to make metaphors, to create new orders in experience and to realize that there is always more in experience than anyone can predict. It is, also, the power to perceive unexpected relationships, to envisage alternative realities, and to reach beyond the taken-for-granted towards possibility. Imagination offers us (when we change our filters) blue guitars. Some of you may recall Wallace Stevens' "man with the blue guitar" who will not "play things as they are." "Things as they are," he says, "are changed upon the blue guitar."

I am not speaking of illusion, of what was once called fantasy. I am speaking of a neglected dimension of our cognitive life and of the way in which its recovery may enable us to resist one-dimensionality and abstractness, as I think we as teacher educators are particularly bound to do. One of the things I am arguing, of course, is that attention to imagination (and, I would strongly add, enhanced attention to the artistic-aesthetic) should be central in the spaces teacher education provides or should provide for re-experiencing liberal learning. We are all somehow aware that no one can be challenged to learn without some consciousness of incompleteness, of answers not yet found, horizons not yet reached. Maurice Merleau-Ponty once wrote that what defines the human being "is not the capacity to create a second nature—economic, social, or cultural—beyond biological nature; it is rather the capacity of going beyond created structures in order to create others." And then: "These acts of the human dialectic always reveal the same essence: the capacity of orienting oneself in relation to the possible, to the mediate, and not in relation to a limited milieu . . ." (1968, pp. 175–6). By dialectic, he meant the tension in which living persons exist in their relation to determinates, to the environment, to the closed texts of any time. It is a tension that can never be totally resolved, that probably should not be; since no one can entirely shake off the pressure of conditioning forces within and without; no one's freedom can be absolute.

Teachers-to-be, trying to bridge between their own formal education and the challenge to arouse the young to make sense of their lived worlds, must be kept aware of that tension. Freedom, Jean-Paul Sartre wrote, can only be achieved in a resistant world. It implies, he said, "the existence of an environment to be changed; obstacles to be cleared, tools to be used. Of course it is freedom that reveals them as obstacles . . ." (1956, p. 506). To be free is to be free to change, to pursue what lies ahead, to try to realize one's possibilities. Looking at things as if they could be otherwise, teachers and their students (with the meanings of the liberal arts continually being achieved) may then be in a position to identify what stands in the way, what constitutes obstacles to be cleared.

Care, thoughtfulness, imagination, freedom: these must inform the "new" teacher education if teachers-to-be are in time to revitalize the public schools. It takes vigilance; it takes resistance to a "limited milieu." Certainly it should involve teacher educators in inventing ways of transmuting and incarnating what are called the liberal arts. The solution may exist somewhere. Today we can only begin. ■

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WHAT ARE THE FUNDAMENTAL PROBLEMS IN THE PROFESSIONAL EDUCATION OF TEACHERS?[1]

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At no time in my professional life has there been so much concern about fundamental reform in teacher education. Proposals abound. Most prominent among these proposals is the platform of the Holmes Group (1986), but there are other recent reports and/or group statements, e.g., Boyer, 1983, pp. 174-78; Carnegie Task Force on Teaching as a Profession, 1986; National Commission for Excellence in Teacher Education, 1985; NCATE, 1985. In addition, a number of individuals have made proposals for the reform of the professional education for teachers, e.g., Anderson, 1984; Atkin, 1985; Clark, 1984; Gideonse, 1982; Hoffman and Edwards, 1986; Joyce and Clift, 1984; Smith, 1980.

One would think that these various reports and personal proposals would be rather different, and in many ways they are. However, there is considerable consensus on certain assumptions/recommendations, namely, that we "know" a lot more about pedagogy than our programs exemplify, that professional teacher training ought to emulate the graduate-level status of the high-prestige professions, that Education departments in liberal arts colleges are out of touch with current pedagogical research, that the mastery of knowledge about pedagogy and schooling by teachers-in-training is a relatively easy process.

All that we need to do to reform teacher preparation, most of these reports and personal proposals seem to suggest, is to take a few dramatic policy initiatives. In essence, the reform agenda seems to boil down to one particular structural reform—moving professional education to the graduate level—and one particular curricular reform—infusing more research-based pedagogical knowledge into the professional curriculum. The entities apparently best prepared to carry out this agenda are the graduate schools of education in the research-oriented universities. These graduate schools of education seem anxious to assume such leadership, though whether they are good settings for teacher preparation seems to depend upon whether one reads the Holmes Group's optimistic report titled **Tomorrow's Teachers** or Harry Judge's critical and sometimes biting analysis, **American Graduate Schools of Education.**

So before we turn the professional component of teacher preparation over to the graduate schools of education in research-intensive universities, we are well-advised to see if this solution really addresses the fundamental problems with the professional education of teachers. What are these problems? Is the key deficiency really the absence of research-based pedagogical knowledge in the professional curriculum? Is it essential that professional education become a graduate-level enterprise? To address these two presumed deficiencies—actually to propose an alternative set of problems—I will draw upon my career as a practicing teacher educator, a career which includes in-service as well as pre-service experience and which ranges across the pre-service spectrum from teaching social foundations courses to supervising student teachers.[2]

I believe that three assumptions have undergirded our thinking about the professional education of teachers. In the next section these three assumptions are identified, described, and challenged. In subsequent sections of the paper, I discuss specific structural and conceptual changes which may be useful in overcoming these three faulty assumptions, and I explain why small colleges may be in the best position to implement needed structural and conceptual changes.

The Professional Curriculum: Linear Application, Segmentation and Lack of Vision

One of the most puzzling aspects of the professional education of teachers is its long-term stability. Picking up and reading a fifty-year-old critique of teacher education such as that by Counts (1935) does not bring to mind feelings of nostalgia but rather raises issues which are contested today. Why is good critical literature on teacher education from a half century ago as lively and relevant as it was when it was penned? Have we made no progress? Are we as circular and obtuse as our critics suggest?

Certainly the stability of the professional education of teachers has not gone unnoticed. Some attribute our torpid state to the craft-based nature of educational inquiry and the slow development of a scientific basis for teaching (e.g., Gage, 1985). Others believe—though this belief is rarely articulated—that teacher education is as conservative as are the schooling practices into which prospective teachers are being socialized. And, of course, there is the widely held view in the academy that there is no substance to teacher education, at least no substance independent of thorough and deep knowledge of subject matter (e.g., Sarason, 1983).

My theory to account for the stability of the professional education of teachers does not appeal to the craft origin of pedagogy, to the conservatism of teacher educators, nor to the "Mickey Mouse" nature of the professional curriculum. Rather I invoke three assumptions which have come to be givens, givens which are occasionally questioned but which have nevertheless dominated the thinking of most teacher educators. I use three phrases to capture these assumptions: linear application, segmentation, and lack of vision. In the remainder of this section, each of these three assumptions is described and critiqued.

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The professional teacher curriculum is grounded in the idea that the first part of this curriculum provides knowledge and skills which the prospective teacher "applies" at the end of the program during student teaching. Thus we have the assumption of linear application. According to this assumption, a course such as educational psychology supplies knowledge about how students learn; this knowledge, when accompanied by skills gained in special "methods" classes, provides the novice with generalizations to guide instructional activity during the practice teaching phase of the program. The courses which provide this applicative knowledge of "how to" teach cover the domains of psychology—adolescent and child as well as learning—classroom management, curriculum and methods, and so forth. No one knows quite what to do with the so-called foundations courses, as these courses focus on such abstract questions that the typical novice dismisses this content as overly "theoretical."

Even that knowledge and skills represented by the more "practical" education courses, however, tend to be tossed aside by the novice during practice teaching. Doing what works becomes the order of the day, a possibility which was clearly identified by Dewey (1904) in his classic essay on theory and practice in education and which has been documented for both pre-service (Iannaccone, 1963) and in-service (Doyle & Ponder, 1977) preparation. These results —the rejection of professional knowledge and skills in favor of survival techniques—seem strangely inconsistent with a professional curriculum which presumes that the novice should be gradually introduced to content which can be subsequently "applied" to practical situations.

However, the very assumption that knowledge can be somehow stockpiled by the novice for subsequent use during student teaching is a faulty assumption. To wait until the end of the professional curriculum to apply professional knowledge to teaching situations is to place the novice in an impossible situation. The press of classroom decisions, the vagaries of "controlling" thirty or so youngsters, the presence of multiple levels of student ability and motivation, the complex nature of the norms within a classroom group, all of these factors conspire to undermine the initial and tentative efforts of the student teacher. Learning to teach groups is much too complex a process to separate from the knowledge and skills undergirding this process.

This is not a plea for more and earlier field experiences, since such experiences often have counterproductive outcomes on the attitudes of novices and do not necessarily foster the development of teaching skill. Much depends on whether these early field experiences are conceptually linked to the professional content or whether they merely are opportunities for beginners to root around in classrooms, largely unsupervised, at best picking up a few pointers on how to cope with the myriad of tasks confronting the classroom teacher. The sad fact is that for years most teacher educators have mistakenly assumed that the application of professional knowledge to classroom practice is a relatively simple process which can wait until the end of the program, or can proceed without much direct supervision as part of methods courses or introductory field work.

Practicing teachers and some teacher educators know that this assumption of "easy application" is wrong, yet the student teaching experience remains the "capstone" of the modal teacher education program. Why are we willing to presume linear application? Obviously, cost is an issue. Throughout the United States, teacher education is done on the cheap, with field sites typically being provided for free by elementary and secondary schools. Yet cost alone cannot account for the near universal commitment to application at the end of the professional program, i.e., to student teaching.

The blunt reality is that we have not developed alternative mechanisms to student teaching, mechanisms which might help the novice relate educational knowledge to teaching practice.[3] Rarely have we even tried to develop alternative mechanisms (for an exception to this generalization see Hawley, 1986). Rather, we have assumed that professional knowledge ought to be gradually mastered by the novice, then applied to practical situations at the end of the program. The best we have been able to do is to introduce additional field experience, some of it completely disconnected from professional content and literally all of it weakly supervised. Later, I will return to this issue of our failure to develop alternatives to "application after professional knowledge" when I introduce the concept of "situational teaching" (Cohn, 1981).

At the same time that the professional curriculum is based on "knowledge-learned-now" but "applied-later" this curriculum is also segmented into chunks which have little relationship to one another. Conventional teacher education programs are usually structured so that discrete courses are taught by individuals who have specialized knowledge and skill, e.g., in educational psychology, in teaching methods or curriculum issues, in the use of social science disciplines to study educational phenomena. Little attention is given by these specialists to how the various courses fit together. Even team-planned, performance-based programs tend to remain fragmented because the "performances" typically are conceptualized in terms of minute objectives. One member of our faculty is fond of noting that there are as many teacher education programs as there are education courses in a program. Instead of having an integrated professional education curriculum, we tend to have programs which combine the fragmented specializations which compose the field of professional teacher education.

In many ways, therefore, the specialized perspectives which have helped generate a rich and varied knowledge base for the professional curriculum have also led to a curriculum which is fragmented and lacking in coherence. For years, we have lived with the assumption that these clusters of knowledge and skill somehow add up to a professional curriculum. It is the prospective teacher, we believe, who somehow can bring together these chunks of curriculum.

But we know that the novice teacher often perceives the

professional curriculum as being redundant and as being irrelevant to his or her concerns. Teacher educators are sometimes even more pointed about criticizing the overlapping and disconnected nature of the professional curriculum (Lanier, 1986, pp. 546–48). Even though the fragmented character of the professional curriculum has been noted by teacher educators for many years, the segmentation of this curriculum has continued to be the modal approach. Why?

A number of reasons can be cited for the continuing existence of a fragmented professional curriculum. Here are several possible explanations. First, and perhaps most importantly, the intellectual divisions of the professional curriculum usually are formalized into the structure of a school of education through the departmental organization. Thus we often find departments of educational psychology, of curriculum and instruction, of social foundations, and so forth. These departmental divisions not only foster and legitimate the segmentation of the professional curriculum but also may actually physically separate the faculty holding differing intellectual interests by clustering the offices of faculty by department or by placing departments in different buildings. Secondly, academic careers are made not by scholarship which brings knowledge to bear on such applied topics as the teacher education professional curriculum, but rather by scholarship which extends our specialized knowledge. Thus, little serious intellectual attention is given to the overall design of the teacher education curriculum as opposed to the identification of bits and pieces of knowledge in such specialized areas as reading, teaching methods, classroom management, and so forth. Thirdly, there is a strong norm of professional autonomy within the academy, a norm which is grounded not only in the specialized nature of scholarship but also in the value accorded academic freedom. Fourthly, various courses and experiences are taught and/or supervised by different professors, most of whom are unfamiliar with the content taught elsewhere in the professional curriculum. The conventional program is much like a traditional assembly line, with each worker/professor adding a bolt or a fender to the prospective teacher. However, the professional curriculum does not necessarily add up to a completed "car"—not only because the professional curriculum lacks an overall design but also because each professor/worker sees only that part of car which he or she is building. Is it any wonder that the "products" of our professional curricula often look more like Rube Goldberg creations than Corvettes.

I think that we must reduce the segmentation of the professional curriculum and that there are some specific steps which can be taken to foster a more coherent curriculum, especially the consolidation of professional course work into a smaller number of semesters and the use of team teaching. Later, I will return to how these organizational changes in course sequencing and in staffing could reduce the current fragmentation of the professional curriculum.

Complicating the problems caused by the assumptions that one learns now but applies later and that the curriculum ought to be segmented into specialized areas of knowledge/skill is a third assumption: a program can operate without an underlying conception of good teaching. Generally this failure to identify a concept of good teaching occurs either because a teacher educator realizes that many conceptions of good teaching are possible (e.g., Broudy, 1969) or because the focus of scholarship is on the development of a scientific basis for pedagogy (e.g., Gage, 1985). In either case, identifying a concept of good teaching is seen to be a difficult process, a process of indeterminate outcome. Those who focus on the development of scientific pedagogical knowledge view good teaching as a concept outside the realm of systematic inquiry, while those acknowledging the existence of many concepts of good teaching despair that a persuasive case can be made for any particular view of good teaching.

However, there are disastrous consequences of not constructing a professional curriculum on a concept of good teaching and leaving this curriculum directionless. Without a concept of good teaching, a teacher education curriculum becomes nothing more than a means for preparing teachers to replicate current school practice. Teaching becomes translation, with no moral perspective being introduced into the teaching-learning process. Secondly, an absence of a concept of good teaching means that a major opportunity for integrating the segments of a professional curriculum is lost. A concept of good teaching can help provide coherence across the courses and experiences in the professional curriculum. Thirdly, without a concept of good teaching, there is no set of substantial criteria by which to judge the success or failure of teaching. We are reduced to such weak criteria as concluding that a particular teaching strategy increases learning, without being able to judge whether this learning is of any significance. A teacher education curriculum, therefore, needs to be grounded in a conception of good teaching.

But our task is complicated by the existence of many different conceptions of good teaching and thus of good teacher education. Zeichner (1983) identifies four preparation paradigms, each of which provides a distinctive focus for teacher preparation. These teacher education paradigms are (1) behavioristic (stressing specific and observable teaching skills); (2) personalistic (focusing on the development of the psychological maturity of the novice teacher); (3) tradition-craft (emphasizing the accumulated wisdom of practitioners); and (4) inquiry (stressing the issue of which educational goals are to be given priority, but not necessarily ignoring the technical skills needed to achieve these ends). Moreover, with any one of these paradigms there are many permutations, permutations which often differ from one another in several significant ways (Tom, 1985).

As might be expected, therefore, there is a great temptation to neglect the issue of the concept of good teaching and to be satisfied with a professional curriculum grounded in a knowledge base of supposedly effective pedagogy. Arriving at a compelling and well-articulated view of good

teaching is a long and complex process, requiring discussion, thought, and ultimately writing. Such a process is unlikely to occur when the professional curriculum is an assembly-line affair under the direction of specialists. The specialists frequently lack the language system, or even the inclination, to talk productively to one another (Tom, 1986).

In order to arrive at a defensible concept of good teaching we must first alter the organizational and staffing arrangements of the typical program. I have already alluded to team teaching as one means of addressing the segmented nature of the professional curriculum. Teaming also may foster the development of a concept of good teaching by bringing together several professors for intensive discussion and program planning. A second change which has some promise for leading to the development of a concept of good teaching is to make sure that the team has on it professors of varying substantive backgrounds and varying degrees of commitment to the practical and theoretical elements of teacher preparation. Such diverse backgrounds almost guarantee that assumptions will not go unchallenged and that the view of good teaching ultimately derived will take into consideration a wide variety of factors.

The above analysis identifies three largely unquestioned assumptions: that the professional curriculum ought to be oriented toward applying pedagogical knowledge to subsequent classroom practice, that this curriculum can reasonably be segmented into chunks under the control of specialists, and that a curriculum does not need to be based on a concept of good teaching. I have suggested several structural and conceptual changes for overcoming these faulty assumptions. Now is the time to weave together these suggested changes and to illustrate why it is that small teacher education programs may well be in the best position to implement these structural and conceptual changes.

Situational Teaching, Teaming, Course Consolidation, and a Concept of Good Teaching

I believe that no single change can have a large enough impact to cause the fundamental reform we need in the professional curriculum. Some of these needed changes are structural—teaming and course consolidation—while others are conceptual—a concept of good teaching and the idea of situational teaching. I am going to discuss proposed changes much more briefly than the problems to which the changes are a response. Problem identification, in my view, is always a much more critical process than solution-posing, as more than one solution may well serve to resolve a particular problem.

Teaming, however, is one structural solution that I would be prepared to argue is a necessary precondition to any real reform of the professional curriculum. Teaming, as already noted, has the potential for reducing the segmentation of the professional curriculum, particularly if a teaching team is responsible for more than one course or experience in a teacher education program. Teaming across courses makes it possible not only to reduce overlap in content but also to start to develop linkages among the elements of a professional curriculum.

Such teaming, however, is in conflict with the dominant concern in professional teacher education for including more and more specialized knowledge in the curriculum. When a teaching team, for example, becomes responsible for both educational psychology and special methods, or for both special methods and student teaching supervision, there is a trade-off of specialized knowledge and skill for breadth of coverage. Professors who have honed their supervisory skills may not be expert in special methods content, particularly if the focus is on the preparation of elementary teachers for the self-contained classroom. Similarly, professors may not necessarily be well-versed in educational psychology content, as well as be familiar with one or more areas of special methods content. But the potential payoff of teaming is so great in terms of integrated curriculum building that the sacrifice of content expertise for cross-course teaming is a worthwhile trade-off.

Teaming, moreover, can lead to more than integration across courses and experiences; teaming can also make possible the identification of a concept of good teaching for guiding the development of both the teacher education curriculum and the subsequent teaching of novices. But teaming does not automatically lead to identifying a concept of good teaching. Teaming, as indicated earlier, creates the context which may lead teacher educators to develop a point of view on good teaching. In the end there is no substitute for the talking, reasoning, and writing which make possible a choice among the possible concepts of good teaching.

Implementing whatever concept of good teaching is identified is made easier if the professional courses and experiences are consolidated, rather than dispersed across a number of years. Dispersed courses are consistent with a linear application perspective, but they also place great demands on the articulation of a program. Linkages across courses are much easier to make if these courses are offered concurrently. Of course, the entire professional program cannot be offered at the same time, but a substantial portion of the professional curriculum can be consolidated into a semester or two.

Even with course consolidation—and consequent improvement of linkage, based on an underlying concept of good teaching—we are still left with the problem that learning to teach is an extremely complex affair. How can the novice bring to bear the knowledge and skills attained in the professional curriculum on the tasks of everyday classroom teaching? One answer is to pay particular attention to the supervision of clinical experience and literally to reteach content learned in the professional curriculum at the time the novice needs this content in the elementary or secondary classroom. Cohn (1981) labels this linking of the professional curriculum with the classroom setting as "situational teaching." It is not enough to introduce content in campus-based sessions and expect this content to be absorbed and used by novices in subsequent teaching situations. Whatever the professional content—be it set induction, the hidden curriculum, the authority role of the

teacher—this content usually needs to be specifically tied to the novice's classroom experience in an explicit way. Such linking is possible if the same team of professors teaches the professional content on campus and concurrently supervises the novices in the field.

Being Small: A Precondition for Fundamental Change?

At the start of this paper I noted that many proposals for teacher education reform are grounded on two alleged problems: 1) that the key deficiency in the professional curriculum is the small amount of research-based pedagogical knowledge; and 2) that the professional curriculum ought to be moved to the graduate level. However, I have argued that the long-term stability of the professional curriculum is not so much related to our inability to address these two problems as to our continued reliance on three faulty assumptions. These assumptions—including linear application of knowledge to practice, the segmentation of the professional curriculum, and the lack of an underlying conception of good teaching for this curriculum—can be challenged if we institute several structural and conceptual changes.

What environment is needed if we are to implement teaming, situational teaching, course consolidation, and a concept of good teaching? These changes are much easier to accomplish if the teacher education program is a small one. In a small program there is a modest-sized faculty, a situation which facilitates teaming and the other changes which teaming can initiate or make possible, namely, course consolidation, situational teaching, and agreement on a concept of good teaching. Thus, there is a vital role for teacher education in small colleges.

Large teacher education programs can also gain these advantages of smallness, if such programs develop decentralized clusters of faculty and prospective teachers. The disadvantages of bigness can be overcome. ■

REFERENCES NOTES

[1] This paper is part of a larger project to write a book describing and analyzing the preservice teacher education programs at Washington University. My co-authors in that project are Marilyn Cohn, Vivian Gellman, and Daniel Liston. The ideas in this paper reflect the joint effort not only of the four of us but also of university and public school colleagues who have worked with us over the last fifteen years in reformulating the professional aspect of teacher education at Washington University. In this particular paper, however, Alan Tom is primarily responsible for the organization and presentation of the so-called "fundamental problems" in the professional education of teachers.

[2] I must again note that my experience is so intertwined with that of my colleagues that it is extremely difficult to identify the specific source of particular ideas and practices.

[3] Here I am not even dealing with the added complexity that educational knowledge from the foundations areas "cannot be applied directly to problems of practice any more than physics can be applied to fix an ailing motor car. Foundational knowledge . . . is used interpretively as precise but large-scale cognitive maps on which problems are plotted but not solved" (Broudy, 1965, p. 411; emphasis in original). Thus direct application is conceivable only for educational knowledge which is technical in nature.

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TEACHER EDUCATION AND THE LIBERAL ARTS: THE POSITION OF THE CONSORTIUM FOR EXCELLENCE IN TEACHER EDUCATION

This statement was prepared for the Consortium for Excellence in Teacher Education by:
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This is the first of a series of occasional papers written by members of CETE. Our concern is to further the dialogue regarding excellence in teacher education. While this paper focuses on maintaining the option for teacher education at the undergraduate level in liberal arts institutions, subsequent papers will address other aspects of quality in teacher preparation.

Can excellence in teacher education be achieved at the undergraduate level in liberal arts institutions?

This vital question has been discussed recently in many forums—in liberal arts colleges and universities themselves, in state teacher certification bureaus, in scholarly journals, and in several reports concerned with improving the nation's schools. The issue has also been a central interest of the Consortium for Excellence in Teacher Education (CETE), a group of teacher education programs in sixteen selective, private liberal arts colleges and universities in the Northeast.

In the following statement, CETE presents its position on this crucial matter and responds to certain recommendations for improving the preparation of teachers that have emerged as part of the national agenda for educational reform.* Among the proponents for the reform of teacher education, several influential groups, including the Holmes Group and the Carnegie Commission on Education and the Economy, have urged that the preparation of teachers occur in two phases—with the undergraduate years devoted mainly to liberal education and strong subject matter preparation, and post-baccalaureate or graduate study devoted to professional education.

CETE shares the concern for educational quality that motivates proposals of this kind, and recognizes that placing professional education at the post-baccalaureate or graduate level can be highly appropriate for many individuals and institutions of higher education. In fact, several CETE institutions currently offer strong graduate teacher education programs which are designed to complement liberal study accomplished at the undergraduate level. However, CETE's collective experiences demonstrate that **undergraduate** teacher education programs can also attract and prepare effectively a substantial number of the exceptionally well-qualified and talented individuals who enroll in institutions like ours.

In suggesting one basic model of teacher preparation which places professional education at the graduate level and divorces course work and field experiences in education from liberal study, reports such as those by the Holmes Group and Carnegie Commission have overlooked differences among institutions of higher education—differences in size, resources, selectivity of admissions, and curricular organization and quality. As a result, these reports have failed to gauge the effects of their proposals on students at liberal arts institutions, and have ignored the historical strengths and current contributions of undergraduate education programs in liberal arts colleges and universities. We believe failure to consider these factors is shortsighted.

While graduates of CETE institutions represent only a small percentage of individuals entering the teaching profession, our students are likely to be the kind of bright, well-prepared, and highly motivated individuals who will exert disproportionate influence in schools as change agents, in positions such as curriculum specialists, lead teachers, or department chairpersons. The entry of such talented liberal arts graduates into teaching, exactly the sort of individuals the Holmes and Carnegie reports are seeking, must be actively promoted, not indirectly discouraged. Ironically, concentrating professional education at the graduate level is likely to jeopardize, rather than enhance, the entry of students from selective liberal

*CETE members from the following institutions support this statement: Barnard College, Brandeis University, Connecticut College, Dartmouth College, Middlebury College, Mount Holyoke College, Princeton University, Smith College, Swarthmore College, University of Pennsylvania, Vassar College, Wellesley College, Wesleyan University, and Yale University.

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arts colleges into public education. If an important goal of the current debate on education is to increase substantially the numbers of highly qualified individuals entering teaching, it will be essential to support multiple paths of teacher preparation. We endorse and encourage legitimate variation. We therefore present the case for preserving and nourishing the option of teacher preparation as an integrated part of the undergraduate curriculum at selective liberal arts institutions such as ours. As a key part of the argument, we describe ways in which liberal study and professional education can be combined to create dynamic and distinctive programs of teacher education.

CETE HISTORY AND GOALS

CETE was formed in 1983, when the first of the national education reports began calling for improvements in both the caliber of individuals entering the teaching profession and the education they receive. The initial goals of the Consortium were to create a support and exchange network for the teacher education programs at member colleges—which enjoyed many common possibilities, yet shared certain common concerns—and to explore ways to ensure that preparation to teach remained a compelling option for undergraduates at our institutions.

The late 1970's saw internal debate about terminating teacher education at several CETE institutions. The early 1980's brought proposals for changes in certification requirements in several states, proposals which threatened to restrict or markedly alter the types of teacher preparation programs that our institutions could offer. However, CETE members were, and remain, convinced that undergraduate teacher education programs like ours must be maintained. Our students represent an especially talented pool of prospective teachers, individuals who respond resourcefully to the challenges of the classroom and who act effectively in the larger process of educational reform. They are also the beneficiaries of tremendous academic and institutional resources. For these reasons, we feel a strong sense of social responsibility to encourage and assist those who are interested in education and related human service fields. Moreover, abundant formal and informal testimony from our graduates and the schools in which they teach confirms that professional education at CETE colleges has complemented the rigorous liberal arts preparation students receive and has produced excellent beginning teachers.

From the outset, CETE has had a strong commitment to recruit and prepare teachers for public schools. In the last three years, we have worked both within our institutions and within our states to keep open the route to state certification which is typically required for public school teaching. At the institutional level, we have succeeded in strengthening our colleges' commitments to teacher education in a variety of ways:

- All of the teacher education programs at CETE institutions which were in jeopardy only a few years ago are now secure.
- Six CETE colleges have decided to offer a tuition-free or low-cost semester of practice teaching and seminar after graduation to students unable to complete certification requirements within the normal four-year undergraduate program.
- Strong new faculty appointments have been made in education at several member colleges and universities.
- At the state level, we have worked cooperatively, through various consortia and professional organizations, to ensure that new state certification requirements do not prevent our institutions from offering approved teacher preparation programs.
- As a consortium, we have alerted public schools to the availability of certified graduates of our institutions by creating a CETE Placement Clearinghouse, which for the last three years has sent listings to several hundred public school systems.
- We have obtained forgivable loans for prospective mathematics teachers from the General Electric Foundation.
- Finally, we have begun a collaborative research study regarding the career paths of alumni of our programs.

STRUCTURE OF CETE TEACHER EDUCATION PROGRAMS

The current structure of teacher education programs at CETE institutions is well suited for students who have entered college with strong academic skills. They have the opportunity as undergraduates to do advanced work in their major disciplines as well as to complete the requirements for initial teacher certification. While course requirements and methods of preparation vary to some degree among CETE members, all programs are characterized by a humanistic, inquiry-oriented, and developmental approach to teacher education. Education courses are integrated into, rather than separated from, the rest of the liberal arts curriculum. Large numbers of students who do not plan careers in teaching, as well as prospective teachers, take courses in education at CETE institutions.

Nearly all CETE undergraduates preparing for teacher certification study education in conjunction with a major in an academic discipline. In all cases, demanding, comprehensive preparation in the liberal arts is considered central to successful teaching. At all schools, students take a sequence of professional education courses which require systematic integration of field work and academic study. During the senior year, students practice teach in elementary or secondary schools. During practice teaching, they are supervised using a clinical supervision model; observations by education faculty occur as often as once a week at many CETE institutions. In most cases, because of the close relationships CETE institutions have established with local schools and the rapport our faculty have developed with prospective teachers in previous education courses, cooperating teachers in the schools can be matched with our students on an individualized basis.

RECRUITMENT IMPLICATIONS OF THE NATIONAL REFORM AGENDA

The availability of undergraduate education courses and teacher certification programs at CETE colleges gives students who have not previously considered teaching a chance to explore their interest in and suitability for this field. If the only route to certification were through graduate programs of teacher education, it is likely that many liberal arts colleges would give up their teacher education programs. Without exposure to education courses and field experiences in the undergraduate curriculum, students would have to make the decision to enter teaching in a vacuum or, more likely, would not consider careers in teaching at all. Informal Admissions Office surveys and surveys of students in education courses at CETE colleges and universities reveal that some individuals who plan to teach choose to enter our institutions specifically because of the teacher education programs we offer. More frequently, however, students enroll with no initial, firm plans for majors or careers. Most students choose our institutions because they desire the curricular focus and values of liberal arts colleges. Our students tend to explore ideas and consider career options, rather than to follow pre-determined courses of study. Many students who ultimately receive certification find that their interest in teaching develops while at our colleges.

Up to a third of the undergraduates on many of our campuses, including many students who never plan to teach, take one or more education courses. Students enroll in our courses in large numbers because the study of education is not confined to a special prevocational track or major. In many cases, education courses are cross-listed with other departments such as History, Psychology, Philosophy, Sociology, or Political Science. Typically, these courses enroll students from a broad cross-section of disciplines, and often they satisfy distribution requirements in the Social Sciences or Humanities. Many education courses at CETE institutions receive unusually high ratings from students—for quality of teaching; for opportunities to investigate questions of theory, policy, and practice from a variety of disciplinary perspectives; and for possibilities to work directly with young people in schools.

Because education courses are accessible and stimulating, many an educational career has been launched at CETE institutions that might otherwise not have been considered. If teacher preparation were eliminated from the undergraduate curriculum, a few CETE graduates would still go into teaching. Even now, some teach in private schools where certification is not required. Others would still do their initial preparation in graduate school. If our national commitment, however, is to increase the number of well-qualified individuals entering **public school** teaching, we must maintain certification options for students desiring to teach directly upon graduation. Without the option of undergraduate certification, there is little question that the number of students entering public school teaching from CETE colleges would be significantly reduced.

Maintaining options for certification at the undergraduate level at CETE colleges is essential also for another reason: the ability of selective liberal arts colleges to emphasize two principles that we believe are central to the effective preparation of teachers—namely the principles of **development** and **integration**. If students were prepared primarily at the graduate level, these principles would be differently or less effectively emphasized than they currently are in our undergraduate programs, and the character and quality of students' experiences would be diminished with respect to these aspects of their experience.

THE PRINCIPLE OF DEVELOPMENT

In CETE programs, a structured role transition—from being a student to becoming a teacher—is achieved through a gradual, sequential process. Students participate in several guided practica, including classroom observations, internships, field research, and practice teaching, which ideally are sequenced to maximize this critical role transition. During the process, students have numerous opportunities for serious reflection about both the ideals and realities of the teaching profession. They take on responsibility for increasingly open-ended and complex teaching tasks, and they systematically analyze the interactions between their teaching methods and the learning styles of their pupils. The placement of practice teachers is individualized to ensure, as far as is possible, that the students' experiences are empowering, rather than either overwhelming or insufficiently challenging.

The sustained, developmental approach provides the time needed to integrate theory and practice and to cultivate thoughtful, analytic practitioners. If the test of teaching skill and commitment is postponed until one earns a Bachelor's degree, it may come too late to attract some individuals who would have chosen careers in education based on teaching experiences earlier in their undergraduate years. If professional education occurs primarily in a single, fifth, graduate year, the developmental process may be impaired. The opportunity to make a career choice through a sustained developmental process has an additional advantage. If undergraduates preparing to be teachers find they are not suited to the profession, they are able to make other career choices before they invest a substantial amount of time and money in graduate study.

For students with strong backgrounds in the liberal arts, the initial teacher preparation process can be most productively incorporated into the undergraduate curriculum. However, the process of systematic professional development must not stop with initial certification. It must continue after individuals begin to teach. Through formal and informal programs of graduate and in-service work, mentorship programs, and professional workshops, beginning teachers must continue to explore and build upon their experiences in the classroom. For permanent certification, most states currently require a Master's degree or other post-baccalaureate study. This is a developmentally appropriate requirement which is especially valuable if study occurs at a time when it can illuminate ongoing practice

and provide frameworks for analyzing previous teaching experiences.

It has often been suggested that the status of education as a profession would be enhanced if professional study were undertaken after the Bachelor's degree, as is the case in law and medicine. Divorcing professional education from liberal study, it is claimed, will result in more rigorous and undiluted study in both the undergraduate and graduate years. However, the medical and legal models may not be the most effective prescriptions for teacher education. It is not necessarily positive that medical and legal careers are often chosen in the absence of practical experience with patients or legal adversaries. New doctors and lawyers often find themselves psychologically unprepared or unsuited for their chosen fields, despite extensive and expensive graduate training. Moreover, effective teaching is much more closely tied to the subject matter, critical thinking skills, and value perspectives gained in the traditional liberal arts curriculum than is the case in law or medicine, where a much more specialized knowledge base and repertoire of skills are required.

THE PRINCIPLE OF INTEGRATION

The study of education as a humanistic, developmental process of inquiry is embedded in the liberal arts tradition. Selective liberal arts colleges are in an especially good position to capitalize on the interplay between professional and liberal study in the preparation of teachers and to make the simultaneous pursuit of these studies into a distinct pedagogical advantage. The study of education at CETE institutions achieves such integration in two key ways. First, the study of educational theory, policy and practice is closely linked to investigation of theory, policy and practice in other areas of the liberal arts curriculum; and second, educational theory and practice are investigated together, enabling our students to become theoretically informed and critically aware practitioners. While such integration is also a goal of M.A.T. programs and may be possible in other graduate education programs as well, there are many ways in which programs at CETE colleges can maximize integration.

Classes at CETE institutions are relatively small, often utilizing a discussion or seminar format and requiring extensive writing, both of which help develop communication skills central to effective teaching. Throughout the curriculum students also have opportunities to acquire other skills and perspectives essential to successful and sensitive classroom practice: logical and critical thinking skills, analytic abilities, historical perspective, aesthetic judgment, interpersonal sensitivity, political awareness, and ethical commitment. Thus, development of these qualities in education courses is not pursued in isolation. Rather, their development builds on knowledge, skills, and perspectives gained in other courses throughout the undergraduate curriculum.

Professional education courses at CETE colleges, from courses in human development and educational psychology to sociology and philosophy of education, have strong disciplinary bases and liberal arts orientations. They are taught by faculty from education as well as from other academic departments. These courses investigate topics such as human learning processes, generational transition, and the role of school in society from the perspectives of many disciplines, including philosophy, psychology, economics, history, political science, sociology, and anthropology. This approach to the study of education is analogous in many respects to study in disciplines such as political science or religion, which also stress interdisciplinary investigation of human thought and behavior in relation to particular institutions. If professional education were separated from the undergraduate liberal arts curriculum, this kind of integrated educational study would be likely to suffer.

The approaches used in most education courses at CETE colleges are similar to those taken in other social sciences and in some humanities courses. They differ, though, in one important respect. Almost all education courses involve types of field experience: research, classroom observation, or teaching. These enable students to integrate theory and practice. The field work is closely tied to the academic content of the course, and at least part of the written work in most education courses draws on the field experience. Such integration of theory and practice provides ongoing opportunities for analysis of the complexities of the teaching/learning process.

Even in those education courses which are primarily grounded in practice, namely practice teaching and curriculum and methods, the liberal arts environment in which they are taken has a powerful influence on the experience. Each aspect of the teaching process is examined systematically using the inquiry approaches that characterize other areas of the students' liberal education. Hypothesis testing, problem solving and decision making—all critical for effective practice—are combined with research findings, experiential data, and intuition to develop individuals who engage in teaching both as an art and as a science.

Successful teaching is a complex process, characterized by ongoing analysis and experimentation that is sensitive to individual differences and environmental factors. Teaching is not, and never will be, the application of ready-made prescriptions. For this reason, at CETE colleges many aspects of curriculum and methods are investigated concurrently with practice teaching in an intensive seminar that accompanies it. Both practice teaching and the seminar furnish powerful opportunities to synthesize theory and practice.

At CETE colleges, initial teaching is a collaborative effort among the college supervisor, the cooperating teacher, and the practice teacher, with the practice teacher gradually assuming full responsibility for planning, implementation, and evaluation of the classroom process. In the seminar and supervisory conferences, which are characterized by a problem-solving approach, the analysis of cases and issues arising from the practice teacher's experiences enables the supervisor and practice teacher to consider

alternative strategies and to integrate theory and practice. In most cases the faculty who supervise practice teaching also teach the accompanying seminar or work closely with those who do. Thus, feedback from classroom observations can be incorporated into the setting of goals and the planning and evaluation of subsequent lessons.

Throughout the process students are encouraged to think creatively and are supported in their attempts to take risks and to try out new approaches. In supervisory conferences and the seminar, undergraduates also have numerous opportunities to reflect on and discuss the emotional and psychological demands and rewards of teaching, to become self-evaluative, and to begin to understand themselves as growing professionals.

CONCLUSIONS AND IMPLICATIONS

The integration of traditional academic study in the liberal arts with educational theory and practice is at the heart of CETE programs in teacher education. We believe that segregating professional course work and field experience from the study of the liberal arts would sacrifice important opportunities for intellectual synthesis and personal development. In criticizing the proposals for post-baccalaureate programs, CETE colleges are not concerned, in principle, with the extra time in school such plans would entail, but rather with the separation of the liberal arts and professional education curricula.

Reform in teacher education must emphasize quality and character of programs, not quantity of time and course credits required. If the economic disincentives of additional study, which may be especially problematic in the case of minority or low-income students, could be remedied by teaching scholarships, loans, or higher salaries, CETE would not be opposed to **integrated** programs that took four-and-a-half or five years to complete. In fact, a number of CETE college graduates now return for an extra semester to complete practice teaching if schedule conflicts or unusually demanding programs (for example a double major, an Honors program, or study abroad) prevent them from practice teaching during their regular four-year program. To encourage more to do so, CETE currently is exploring ways to reduce the expenses for students who wish to return after graduation to practice teach.

We believe that the integrated, developmental model of teacher education that CETE espouses ideally suits students at institutions like ours. As graduating seniors and alumni continually attest, the liberal arts environment serves as a fruitful context for teacher preparation, and study in education is identified as a most significant aspect of their liberal education. Whether they pursue a teaching career or not, the program helps students integrate work in their major departments with social, personal, and professional concerns. In this regard, practice teaching has often been described by alumni as the culminating, integrating experience of their entire undergraduate years, a unique opportunity for applying and testing the relevance of what they have learned.

Teacher education programs at some liberal arts institutions may need or want to extend the time allotted to liberal study and/or to link more carefully liberal arts and professional course work, instead of allowing the two merely to coexist. However, liberal arts institutions should not be obligated to disconnect liberal and professional study in the undergraduate curriculum. Because of the curricular and organizational structure of most liberal arts colleges and universities, with thoughtful planning and flexible implementation, teacher education programs that draw on the resources of the whole institution can be exciting and viable options. They must remain so.

The case in many large research and/or state universities may be different. When the study of education is located in a separate college or division of the university, the separation of professional and liberal study may be unavoidable. The needs of these types of institutions, however, should not become the basis for blanket prescriptions or regulations that crowd out programs that arrange themselves according to the principles of integration and development described above. Moreover, even when teacher education does occur in post-baccalaureate programs, we urge that attempts be made to introduce potential teachers to aspects of educational theory and practice while they are completing their undergraduate majors, so that they can make informed and reflective decisions about careers in teaching.

The curricular or organizational arrangements of teacher education programs that are best for one group of students or one kind of institution of higher education will not necessarily be the best solution for all. Excellence in teacher education will not be attained by wholesale prescriptions for reform which ignore the diversity of the institutions that educate teachers or of the individuals who want to become educators. Alternative models of teacher preparation must be encouraged and supported to meet the challenges of educating America's youth. We must preserve and nourish the option of preparing teachers in undergraduate programs in liberal arts colleges and universities. Liberal arts institutions are a vital national resource for educating excellent teachers. ■

THE LIBERAL ARTS AND SCIENCES IN THE TEACHER EDUCATION CURRICULUM

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Recently, Lee Shulman has challenged the old Shavian dictum that "Those who can, do; those who cannot, teach." Shulman's reformulation is, "Those who can, do; those who understand, teach" (1986). Although clearly a step in the right direction, Shulman does not go far enough. Teachers not only need to understand what they teach, they must also do something with that understanding in the classroom so that students can learn. We all know of knowledgeable persons who understand a subject very well, but cannot teach it. What is that something which transforms understanding into the activity of teaching?

In order to answer that question, I will do three things in this paper. First, I will explore the common wisdom concerning the role of the liberal arts in teacher preparation. I will look at both some of the essential contributions as well as at some of the important limitations of these contributions. Second, I will elaborate on the often overlooked concept of the structure of knowledge as a key feature of the contribution of the liberal arts to the teacher education curriculum. Finally, I will go beyond the static concept of the structure of knowledge to an examination of a dynamic concept of ways of knowing, or, in more prosaic terms, the notion of judging. This idea of good judgment in teaching is a concept which, I believe, can uniquely integrate the liberal arts and teacher preparation.

I will approach this task with the aid of three important recent commentaries on teaching. These are the Holmes Group Report, **Tomorrow's Teachers** (1986), the Report of the Task Force of the Association of Colleges and Schools of Education in State Universities and Land Grant Colleges and Affiliated Private Universities, "Teacher Education and the Liberal Arts" (1986), and Lee Shulman's, "Those Who Understand: Knowledge Growth in Teaching" (1986).

Let me turn first to the Holmes Group Report, **Tomorrow's Teachers**. The Holmes Group is a consortium of Deans of Education at about forty of the major research universities in the country. **Tomorrow's Teachers** is the report which serves as the basis for the consortium's invitation currently being considered by the Deans and Chief Academic Officers of 123 of the top public and private research institutions across the country, to join in an educational reform agenda over the next five years. This report, prepared by the deans, with the assistance of a number of top scholars and policy makers in education, focuses both on improvements in teacher education at these unique institutions as well as on improvements in the teaching profession itself. Indeed, one of the unique features of the Holmes Group report is the clear recognition of the enormous complexity and interrelatedness of the problems of education in this country. One can scarcely attack one part of the system without affecting the other parts.

The Holmes Group agenda has five major goals:

1. To make the education of teachers intellectually more solid;
2. To recognize differences in teachers' knowledge, skill, and commitment, in their education, certification, and work;
3. To create standards of entry to the profession—examinations and educational requirements—that are professionally relevant and intellectually defensible;
4. To connect research institutions to schools, and,
5. To make schools better places for teachers to work, and to learn.

Although the details of the Holmes Group agenda are complex, controversial, and important, it is not my purpose here to review these in detail. Rather, I want to concentrate on those which flow from the first goal of making the education of teachers intellectually more solid.

The elaboration of this goal begins with a critique of the performance of colleges of education including those in the major research universities. The report acknowledges the deficiencies in all too many education programs and issues a clear call for the abolition of the undergraduate teacher education major and the necessity for a solid liberal arts baccalaureate degree in the field (or fields) in which the teacher will be teaching. This is to apply to elementary education majors as well as secondary education majors. The Holmes Group is thus firmly behind the calls for making teacher preparation more intellectually rigorous. The Group clearly believes that teachers must know what they teach, and know it at least as well as the average college educated person in the country—hence, the call for a baccalaureate liberal arts major. Many reformers hold this view; indeed, some believe that a good liberal arts education is all that is needed by way of teacher preparation.

However, unlike many reformers who note the difficulties involved in teachers' colleges, the Holmes Group does not endorse what it calls the "bright person" model of teacher preparation. This model, in its simplest form, asserts that the way to improve teaching is to attract reasonably intelligent persons, give them a solid liberal arts education, some practical experience in the schools, and then turn them loose. Maybe we should throw in a little educational psychology and classroom management, but not much more.

Although it accepts the necessity for the solid liberal arts education, the Holmes Group criticizes this conception as

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being insufficient. First, although the reasonably intelligent person who knows a subject well can probably concoct some sort of reasonable presentation of the subject suitable for some kind of audience, such a person can seldom go beyond this kind of one-way presentation. The Holmes Group insists that truly professional teachers must be able to assess the suitability of their lessons to their students. They must be able to modify them for different audiences and different levels of sophistication. They must be able to diagnose individual student problems and devise appropriate alternatives, and so on. Perhaps these skills are not well taught currently in schools and colleges of education, but they are not even addressed in liberal arts curricula, nor are they likely simply to be picked up on the job.

A second line of criticism of the bright person model of teaching is directed at the liberal arts component itself. At least as currently conceived and practiced, liberal arts education is nearly as awful as the education which goes in the high schools. Perhaps it is even worse, since we as a society are less given to college-bashing than we are to school-bashing, and so the inadequacies of what passes for liberal arts education are less well-known. Yet the same problems exist in the colleges as in the schools. The problems have been pointed out in a series of reports from the National Institute of Education's, **Investment In Learning** (1984) to the Association of American Colleges' **Integrity in the College Curricula** (1985).

In its critique the Holmes Group focuses first on the fragmentation of knowledge associated with the departmental structure so prevalent in American higher education. Whatever might be said for this organizational structure as facilitating the growth of disciplinary knowledge, it certainly does not seem to be very helpful for integrating and presenting the knowledge envisioned by most advocates of liberal education. This is, of course, not a new criticism, but it is given special significance when one reflects upon the extent to which teachers, above all other professionals in our society, need to have an integrated view of knowledge.

Second, the Holmes Group notes the extent to which courses in the disciplines seem to have the very narrow functions of either preparing one for more advanced work in the disciplines, or, perhaps, at best, for entry level jobs in that discipline. Again, the integrative ideal of the liberal arts is lost.

Third, as others have argued as well, the Holmes Group suggests that far too much teaching in the liberal arts is, quite simply, dreadful. It is probably worse in research universities where there are pressures away from teaching and toward narrow disciplinary scholarship and where all too often instruction is carried on by graduate students, many of whom have difficulty speaking English. However, the situation is seldom much better in liberal arts colleges, and when it is, it may be less because of good teaching and more a result of the kinds of students who attend liberal arts colleges. They are usually bright and self-motivated and can learn from reasonably coherent one-way presentations of subject matter. The danger, according to the Holmes Group, is that such students will mistake this modeling of a fairly specialized kind of teaching to a homogeneous group of bright students for good teaching in general. Let there be no mistake here. For good or ill, school teachers tend to model the kind of teaching they have had. Thus no matter what the attempts at imparting good pedagogy by colleges and schools of education, if their liberal arts teaching is narrow, one-way, or even incompetent, teachers will likely perpetuate that kind of teaching in their own classrooms. Finally, the Holmes Group criticizes the undergraduate liberal arts programs for "a lack of curricular coherence and an avoidance of a core of enduring and fundamental ideas of the sort that the National Endowment for the Humanities cites in **To Reclaim a Legacy.** Yet the mastery of such a core is perhaps more important for teachers, especially elementary school teachers, than for any other professional group. All professionals use knowledge in their work, but teaching—insofar as it is not simply career counseling and social work—is actually about knowledge." (Holmes, 1986, p. 47)

The report goes on to say:

> "The traditional course of study in an academic major, in its premature rush to specialization and vocational preparation, often fails to elaborate the structure of the discipline, its origins and goals; and ignores criteria that cause some issues to merit deep study and others to be merely interesting or trivial. These areas, slighted in traditional programs, are of fundamental importance to education in general and to teachers in particular." (Holmes, 1986, p. 48)

This reference to the structure of the discipline, to the core ideas, to the origins and goals of the discipline is a long way from the popular, but naive proposition that, in some sense, teachers must know the content they teach. Of course they must, but to the extent that they should know the structure of the discipline, teachers should know their content in a deeper sense than even the regular majors in the discipline.

Thus, a traditional liberal arts major may be necessary for teacher preparation, but it is clearly not sufficient. It is not sufficient in at least two ways. First, it does not address the issue of being able to teach that knowledge to different audiences in different contexts, using different approaches. Second, if the recent criticisms of liberal education are on target, liberal education too seldom addresses the core notions of knowledge, how it is organized and validated, and why it is important.

The notion of the structure of a discipline or organized body of knowledge is also a key feature of the report of the Task Force on Teacher Education and the Liberal Arts of the Association of Colleges and Schools of Education in State Universities and Land Grant Colleges and Affiliated Private Universities (Land Grant Deans). This report stresses the complexity and depth of the contribution of liberal arts to teacher preparation, urging that this contribution goes far beyond the simple-minded demand that, for example, biology teachers must know biology.

The report picks out four major areas in which a liberal

education should contribute to teacher preparation. These are: general education, higher order cognitive and affective skills, the traditional content areas, and even that most suspect of pedagogical areas, methods of teaching.

Teachers need to be at least as generally well-educated as the better educated members of our society. As the Task Force puts it:

> The general education portion of a teacher preparation program serves four critical functions: extension and expansion of the knowledge base formed in high school, introduction to scientific and artistic modes of inquiry and expression, refinement and extension of personal and societal values, and cultivation of each student's ability to communicate in an informed and reflective manner—most particularly through writing.

The Task Force also reflects the growing awareness of the importance of the so-called higher order skills. Interestingly, the focus is broader than the typical, problem-solving, reasoning skills approach so often found in discussions of this sort. The Task Force suggests that an historically earlier conception of liberal education provides a needed counterpoint to the current overly rationalistic and discipline-based conceptions of higher order skills. This earlier conception is that of the development of a complete person. What we have come to call the "affective domain" is thus seen as an integral part of a truly liberal education. Compassion, character, caring, and concern must be connected to problem solving and decision-making. Historically, such concerns have been very important to liberal education. They must not be forgotten.

The Task Force sees the problem here in similar terms to the Holmes Group. Because of the discipline-based, departmental organization of much of higher education, the curriculum of a liberal education is typically fragmented into a series of distribution requirements. So many courses in humanities, so many in the physical and social sciences, so many in mathematics, and so on. Seldom is explicit attention paid to the integrative function of the higher order cognitive and affective skills. The Task Force agrees with the Holmes Group that significant reforms of liberal education are needed if it is to make a real contribution to teacher preparation.

When the Land Grant Deans' Task Force looks to the traditional content areas, the report appears less sanguine than the Holmes Group about the desirability of academic majors, at least as currently conceived, for elementary school teachers. Both groups agree on the need for secondary school teachers to major in the subjects they will teach, but the argument is not nearly so compelling for elementary teachers in the Task Force report.

There are two reasons for this—one pragmatic and one educational. The pragmatic concern revolves around the fact that, as currently structured, the work of elementary teachers requires them to teach everything to a single class. How could they possibly major in all of the subjects they teach, especially considering that most college majors would consist of "content" far too advanced for elementary school pupils. The educational reason is connected to the criticism noted above of some conceptions of liberal education as being overly rationalistic. It is urged on both psychological and social grounds that elementary schools tend to be far more effective than secondary schools precisely because they treat the child as a whole person rather than as a set of boxes to be filled with discrete skills and bits of knowledge.

At the same time, the Land Grant Deans' Task Force suggests that one way of attacking the problem of teacher preparation for all teachers, but especially for elementary teachers, is through a concentration on the structures of the disciplines. The report says:

> "Neither elementary nor secondary teachers need to know all of the technical details of a discipline required of the practitioners of that discipline. They would, however, profit enormously from understanding the various ways of knowing which human beings have developed and which are reflected in the basic **structures of the disciplines.** For example, scientific method and processes of discovery, inference, and justification are crucial for understanding science; the ideas of counting, correspondence, and operation are central to mathematics; and so on. However, it is not obvious that the structure of a discipline can be learned only, or even at all, simply by learning more and more of the content of the field. The challenge is to design courses in the various disciplines that can help teachers understand the concepts, methodologies, and criteria of validity in each field and discipline and allow them to place their own specific teaching in these contexts. Thus, not only should teachers generally learn more than they will teach, they should learn the structure or philosophy of what they teach." (Task Force, 1986, p. 18)

Knowing the structure of the knowledge they teach can be of great assistance to how teachers teach. The so-called "methods" of teaching need to focus not only on general pedagogical principles, but also on what is being taught. Methods courses need to consider how best to present the fundamental notions of a subject, how to formulate those ideas in understandable terms, how to reformulate them if they are not understood, and how to relate them to the current state of the student's understanding. The very methods of teaching a subject are related to the structure of that subject.

Thus, we see in the Task Force report as we saw in the Holmes Group report a call for a contribution to teacher preparation from the liberal arts and sciences in the area of the structures of knowledge, the philosophy of the disciplines. Such an area may be important for all liberal arts graduates, but it is especially critical for teacher preparation, and it is typically overlooked by the liberal arts.

Just what is this notion of the structure of the disciplines? And why is it so important for teacher preparation? Lee Shulman (1986) has recently addressed this question in a most interesting way.

In the course of an essay describing his research program

in knowledge growth in teaching, Shulman traces the history of the current distinction between content knowledge and pedagogical knowledge. He argues that this distinction is relatively recent and has left us with a huge gap in our approach to teacher preparation. Much interesting work has recently been done in general pedagogy in such areas as time on task, direct instruction, questioning strategies, and so on. These are important findings, Shulman agrees, but to focus solely on general pedagogy misses central questions of content—questions which historically were tied closely to teaching. Indeed, as Shulman notes, the way in which one demonstrated the highest levels of subject matter knowledge in the early universities was by **teaching** that knowledge in the doctoral examinations.

The way in which Shulman approaches the connection of pedagogical knowledge to content knowledge is as follows:

> Our central question concerns the transition from expert student to novice teacher. How does the successful college student transform his or her expertise in the subject matter into a form that high school students can comprehend? When this novice teacher confronts flawed or muddled textbook chapters or befuddled students, how does he or she employ content expertise to generate new explanations, representations, or clarifications? What are the sources of analogies, methaphors, examples, demonstrations, and rephrasings? How does the novice teacher (or even the seasoned veteran) draw on expertise in the subject matter in the process of teaching? What pedagogical prices are paid when the teacher's subject matter competence is itself compromised by deficiencies of prior education or ability? (Shulman, 1986, p. 8)

In order to address these questions, Shulman distinguishes three kinds of content-related knowledge in the minds of teachers—content knowledge, pedagogical content knowledge, and curricular knowledge.

Content knowledge for Shulman includes not only the facts and concepts in a given body of knowledge, but also how they are organized. The organization includes such things as what the core concepts are, the methods of discovery and verification of new truths, exemplary experiments, results, and cases, and a sense of how to judge competing claims regarding phenomena. It also includes a knowledge of alternative organizations for a given subject area. For example, the different ways of organizing biology as a science of molecules, a science of organisms, or a science of ecological systems can each be considered as a structure of the discipline. It would follow from this characterization of content knowledge that anyone who possesses it would understand not only **what** is the case, but also **why** it is the case. It would also be possible for anyone with this kind of content knowledge to tell why a given topic was central to a discipline and why another was peripheral.

Pedagogical content knowledge expands on content knowledge in the direction of those aspects which are particularly germane for **teaching** the content. Shulman identifies two major sub-categories—first, the most useful forms of metaphors or representations of a subject and, second, the features which render any given topic more or less easy to teach or understand. An example of a powerful metaphor in Newtonian mechanics would be the world as a system of billiard balls, or, in a geometry, of a point as a pencil sharpened even sharper than one could sharpen it. With respect to the issue of typical difficulties, an example might be the fact that even most college students believe that if one gave a puck a push on an infinite, frictionless air hockey table, eventually the force imparted to the puck would "wear out" and the puck would stop moving. That is, students tend, incorrectly, to hold an impetus theory of motion rather than a Newtonian one. In any event, it is clear that this sort of pedagogical content knowledge would be of enormous help to prospective teachers. It is knowledge which the liberal arts could help bring to the methods of teaching.

In the area of curricular knowledge, Shulman includes a knowledge of the various materials and techniques of teaching the subject and lateral and vertical knowledge of curriculum. An example of knowledge of materials would be a compendium of basal reading series, what central features each has, and how they might be supplemented by primary sources, reading games, and so on. Knowledge of lateral curriculum would involve knowing how a unit on ecology in the sciences might relate with a topic on statistics in mathematics and a module on political decision making in social studies. Knowledge of the vertical curriculum means knowing what went before, say, in mathematics, and what is to come afterwards. Simple as this sounds there are numerous cases in which the fourth grade techers do not know what either the third or fifth grade teachers are doing.

Although not all curricular knowledge is, perhaps, the province of the liberal arts segment of teacher preparation, it certainly is a form of content knowledge. As such, it could well profit from attention by both liberal arts and education faculty.

Thus, one conclusion which can be drawn from a consideration of the Holmes Group report, the Land Grant Deans' Task Force report and Shulman's discussion of content knowledge is that the structure of knowledge is critical for teacher preparation. Furthermore, the elaboration of the concept of the structure of knowledge seems to place it largely within the liberal arts portion of teacher education, yet, it is a part of liberal education which is, to my knowledge, often overlooked.

What I want to do now is to carry the discussion one step further. Even if one were to include the structure of knowledge in teacher preparation in the manner in which I have been discussing, it would not be enough. Teachers would still need to know how to put all of this together to make intelligent instructional decisions. How do they do that?

Shulman hints at the problem when he goes on to discuss the **forms** teachers' knowledge might take in addition to the kinds of that knowledge I have just been elabo-

rating. He distinguishes three forms of teacher knowledge —propositional knowledge, case knowledge, and strategic knowledge.

Propositional knowledge is just what it sounds like—knowledge of the propositions we formulate about content and pedagogy. These would include individual facts, basic postulates or principles, maxims, and normative guidelines. It is knowledge which can be written down however much subject to exceptions and qualifications it might be. "2 + 2 = 4," "To every action there is an equal and opposite reaction," "Don't let the students distract you from the lesson," "We ought to provide both excellence and equity."

Case knowledge is a form of perceptual knowledge which allows us to categorize instances. This is a case of that. This classroom is simply normally active, that one is out of control. This videotape of a serious discussion illustrates critical thought by the students, that discussion was dominated by the teacher. The swing of a pendulum is a case of constrained fall. To learn to recognize instances as falling under different concepts is a key part of attaining knowledge in any field. Indeed, it may be that what education needs most of all are exemplary cases of the central concepts of pedagogy, both general pedagogy and content pedagogy.

Strategic knowledge, as Shulman describes it, is that knowledge which is used to decide what to do in particular cases. (Aristotle calls this kind of knowledge, practical knowledge.) It is used when principles collide, when a situation can be seen as a case of x or a case of y and we need to decide how to treat it. In short, strategic knowledge for teachers is that which enables them to make the myriad non-trivial decisions they make each day regarding the actual conduct of teaching.

Yet even this description of strategic knowledge is possibly misleading. It makes the knowledge sound as if it were a "thing" along with content knowledge and case knowledge more or less sitting in the teacher's mind waiting to be used to mediate among competing principles, maxims, concepts and the rest of our knowledge structure. However, such a conception seems to miss the point of the problem which was supposed to have been solved by strategic knowledge in the first place.

The notion of the structure of the disciplines was introduced as a way to characterize the **understanding** which is needed to bind together an otherwise random assortment of facts, concepts, and principles into an intelligible whole. I argued that this kind of knowledge was not often emphasized as a contribution of the liberal arts to teacher preparation, although it should be. But even given this notion of the structure of knowledge as understanding why things are as they are (what Aristotle calls theoretical knowledge), a problem remains. The problem is that there are **alternative** ways of understanding a given situation. It follows that the issue becomes one of how to choose wisely among the variety of alternative ways of understanding the situation and to act upon that choice.

This knowledge, strategic knowledge in Shulman's terms and practical knowledge in Aristotle's terms, is of a different order than theoretical knowledge, or understanding. Theoretical knowledge can still be characterized as propositional knowledge. Practical knowledge, however, is connected to decision and action. Shulman senses this difference in a fascinating footnote to his discussion of strategic knowledge. He says:

> It may well be that what I am calling strategic **knowledge** in this paper is not knowledge in the same sense as propositional and case knowledge. Strategic "knowing" or judgment may simply be a process of analysis, of comparing and contrasting principles, cases, and their implications for practice. Once such strategic processing has been employed, the results are either stored in terms of a new proposition (e.g., "Smiling before Christmas may be permissible when . . .") or a new case. These then enter the repertoire of cases and principles to be used like any others. In that sense, it is possible that strategic analysis occurs in the presence of the other forms of knowledge and is the primary means for testing, extending, and amending them." (Shulman, 1986, p. 14)

I am less sanguine than Shulman about the strategic processing being transformed into propositional or case knowledge, at least in any way that would aid our understanding of teaching. However, I do believe that the suggested move away from **structures** of knowledge to the **processes** of knowing is exactly right. Indeed I have argued the necessity for such a move on philosophical grounds in *The Dilemma of Enquiry and Learning* (1981). What I want to do here is to suggest some of the benefits for the relationship of the liberal arts to teacher preparation of conceiving of at least strategic knowledge as a process of knowing rather than as a structure of knowledge.

The key notion here is that of judgment. What is it about what good teachers know and do that results in a judgment to choose this book or that, this example or that? How do they decide whether or not to review the unit on fractions one more day or to press on?

What is judgment? Is it, in fact, a list of propositions? Of judgments written down somewhere? In its primary sense, I think not. There are people who exercise good judgment, but who cannot often write down, or even articulate any set of propositions which constitutes that judgment. There are other people who do try to write down good judgments. They are the authors of the innumerable "how-to" books which, as we know, at best take us only a very little way toward developing our own good judgment. This is why I am somewhat skeptical of Shulman's belief that converting strategic knowing into propositions will be of much help. "Never smile until Christmas, **usually**." It is the knowledge of when to **break** the rule that constitutes good judgment and that judgment cannot, **in principle**, ever be specified with such completeness that we could simply make the rule explicit, but more complex. The reason is that judgment is a process, and not basically a proposition.

But neither is the process of judging entirely mysterious because we cannot specify its contents explicitly in the form of propositions, rules, or maxims. Teachers who have good judgment usually have a pretty good idea of what they want to accomplish. They also have a good case knowledge in Shulman's terms. For example, they can tell when a given class is understanding a point and when it is not. They have good curricular knowledge, too, so they can draw on a variety of techniques to try to move the student or students closer to what they want. They are also good monitors, in the sense that they can see if what they have tried works, and, if not, they change it accordingly. They can deal with novelty in appropriate ways because they do have a larger vision. They are not bound to rigid recipes, although in standard situations they will pretty much do what the how-to books say. However, it is the ability to go beyond the standard procedures when called for that is the mark of the person with good judgment.

The foregoing analysis leads to the following conclusions. The essence of judgment is the ability to reconcile in practice competing principles or maxims in light of some larger vision or goal. Judgment is **not** propositional, but practical. As practical, it is not procedural or technical in the sense of following explicit rules laid down by someone else. Rather it is value-laden. Judgment depends on a larger vision to give it point and purpose, and that larger vision reflects the values of the teacher. Finally, progress toward that vision is constantly being monitored and adjustments made in response to the monitoring.

How does this work in specific situations? Shulman (1986, p. 13) gives the example of the principle of employing longer waiting times after asking a question to promote higher levels of cognitive processing potentially conflicting with the principle of keeping the classroom pace quick to avoid discipline problems. The point is that one cannot predict when a teacher using good judgment should do one and when the other. Indeed, a teacher with good judgment will sometimes do one and sometimes the other. Under the analysis I have given of judging, the teacher is constantly monitoring the situation for evidence of learning. As students seem puzzled, perhaps talkative, but about the lesson, the teacher will probably use the longer wait times. On the other hand, if the talk veers away from the lesson, then the potential for discipline problems becomes more salient and the teacher hurries along, perhaps returning to the puzzling aspects later in the lesson or the next day.

Principles in the form of propositions can be provided, but except in extremely routine cases, putting these principles into the form of explicit recipes is not very helpful. It is the great failing of much educational policy-making to fail to appreciate this point and to assume that if only we could analyze teaching with sufficient detail, we could provide teacher-proof curricula, that is, specific instructions to be followed by teachers to guarantee learning. In anything as complex as teaching, that just does not work.

What then can the liberal arts contribute to teacher preparation by way of developing good judgment. A number of things come to mind. As Shulman suggests, case studies are extremely important. People do need practice in learning to see concrete situations as falling under certain principles and concepts. Interestingly, the humanities have long been simulating case studies through literature and history and the like. It is in the humanities that we get rich enough descriptions so that we can see what it would really be like in concrete day to day terms to see our situation in certain ways. Clearly role-playing and video modules could also be helpful here.

Furthermore, the liberal arts tend to be very good at allowing us to check out our perceptions and principles against those of others. This occurs through dialogue and discussion, through written work which is then criticized. The ability of the liberal arts to get us to take on alternative points of view is also important in this regard. Teachers will never be able to exercise good judgment if they always see things in the same routinized sorts of ways. A good liberal arts education presents a variety of conceptions of the good life and allows the student to try them on for size, at least vicariously. These come to be sources for the larger visions which teachers must have in pursuit of which they exercise their judgments.

Finally, the liberal arts aim at helping us lead fuller and more complete lives. That is an active, process-oriented concept. Teaching aims at the same thing. We cannot rest content with a passive concept of the acquisition of structures of knowledge. It is only insofar as we use those structures that learning and teaching have their point. The necessity for exercising good judgment brings thought and action together. Bringing thought and action together also brings us close to the character-development conceptions of the function of liberal education. This conception is to be contrasted with the more recent disciplinary-based conception of liberal education, which seems to result, at best, in a student who understands the discipline. I have been arguing that teachers in particular need not only to understand their subjects, but know what they ought to do in certain teaching situations and do it.

In sum, beyond the usual knowledge of subject matter, the key contribution which the liberal arts can make to teacher preparation is in helping teachers develop good judgment, not only in general, but in how they present, re-present, and represent their knowledge to students. Probably it is in such activities that liberal arts faculty and teacher education faculty can come together with practicing mentor teachers to show student teachers how truly exciting teaching can be, if only we do it thoughtfully and well.

Good judgment can be taught, but not as a list of propositions or recipes. It is rather an activity informed by knowledge, enriched by practical experience, and enlightened by clearly understood and well-tested values. Can the liberal arts reform themselves to make such teaching possible? Can teacher education forge the new alliances which will be necessary to integrate content and pedagogy? Let us hope so, for if they cannot, the whole of education may well be in jeopardy. ■

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REFLECTIONS ON EXCELLENCE IN TEACHER EDUCATION THROUGH THE LIBERAL ARTS

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INTRODUCTION

These comments come in response to two days of attendance at the "Conference on Excellence in Teacher Education through the Liberal Arts" held at Muhlenberg College on May 20 and 21, 1986. The speakers at the conference sparked my interest in many areas, but one overarching issue called out to me: We who work in liberal arts institutions that educate teachers must articulate the strengths of our type of education. We need to publicly share those features of what we do that provide a unique contribution to the overall education of teachers. This sharing must acknowledge goals and practices that we have in common with large, multi-purpose universities, but it must concentrate on features which emphasize our inimitable strengths.

The ideas that follow are not new. Taken as a whole they intend to register one person's response to a particularly vexing feature of recent national reports such as **Tomorrow's Teachers** by the Holmes Group and **A Nation Prepared: Teachers for the 21st Century** by the task force of the Carnegie Forum on Education and the Economy. These reports recommend that teacher education be conducted at the graduate level exclusively and the undergraduate years be devoted solely to the liberal arts education of students. As a former student whose own teacher education was accomplished via this very route, I can recognize its potential appeal. As a faculty member in a small undergraduate liberal arts college that provides the option of teacher certification along with required "academic majors," I know of another way that is at least as appealing. I suspect that this second alternative produces better teachers than the first, but I have no data to back up my impression. I do have years of testimony from students and colleagues, my own experience, and the catalysts of the Muhlenberg conference.

THREE TRADITIONS

Three traditions which are an integral part of many liberal arts colleges must be emphasized and built upon. Together they provide a foundation for a distinctive kind of teacher education. They are teaching excellence, interdisciplinary study, and individualized learning.

1. TEACHING EXCELLENCE. Dean Williams of Muhlenberg spoke of "professing" knowledge as a primary goal of liberal arts teaching. He implied similar goals for elementary and secondary levels. To profess is to directly share accumulated expertise. One usually thinks of subject matter content as the raw material of professing. However, teaching excellence which goes beyond a particular subject content can also be shared and passed on in a learning community. Students pick up the styles, enthusiasm, and standards of their teachers. If the teachers value, embody, and profess excellence, this message will be received and emulated.

Liberal arts colleges aspire to excellent teaching. Undergraduates value and choose liberal arts education in large part because of the teaching reputations of these institutions. While liberal arts colleges have no monopoly on teaching excellence, their historical and enduring commitment to it must not be overlooked in any dialogue regarding teacher education alternatives. Students in liberal arts teacher education programs, especially those that are small and that require an academic major, are members of an institution-wide teaching community. Their undergraduate education takes place in the midst of a setting that values and shares teaching excellence.

2. INTERDISCIPLINARY STUDY. Maxine Greene warned us about the dangers of the "disciplinary ghettoes" that compartmentalize content as well as the methods that transmit it. She emphasized the importance of both keeping interdisciplinariness in undergraduate learning and then taking it to schools. She suggested that we must not over-emphasize the special nature of particular methods, but instead tap into the power that comes from the interaction of ideas across disciplines.

The boundaries and barriers within and between disciplines are sometimes more flexibly defined in liberal arts colleges. This is partly due to the small size of departments and the need to teach a variety of courses that go beyond one's specialty area. Consequently, small size is an advantage to students. Faculty are especially alert to interconnections between ideas that may not normally be linked. This tendency does not stop at the edges of one's own specialty, but carries over into others. College faculty members who participate in interdisciplinary studies are always students as well as teachers. In these dual roles, they can best empathize with their students' academic problems and possibilities.

All teachers should be constant searchers for ways to link learners to content. While the teaching of history, art, chemistry, or any area may have features that address the particular subject matter, alert teachers and professors will take from subjects other than their own specialty in order to enrich learning. People from all pursuits who are acknowledged as creative by their peers regularly attest to the power of such interdisciplinary borrowing.

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3. INDIVIDUALIZED LEARNING. More than ever before the teachers of these last years of the twentieth century need to be sensitive to individual differences among their pupils. Projections regarding the population that will fill future classes suggest a greater proportion of "at risk" children. Furthermore, these pupils will be part of an ever increasing pluralistic population. Assumptions that may apply to some of them will clearly not apply to all. Teachers must be ready for students with varying learning styles, motivations, and home backgrounds. Teachers will be expected more and more to care for and cherish their children as well as to teach them. In the words of Prof. Greene, teachers will be asked to ". . . be human in the face of instrumental pressures."

Warm empathetic teachers are probably the rule more than the exception at large universities, and certainly some cold and uncaring teachers work at small liberal arts colleges. However, the likelihood of finding members of the teaching faculty at a liberal arts college who identify with the priority of individualized learning for undergraduate students is indisputedly higher than at a larger institution. The reputation of liberal arts colleges is built on the assumption that its students will receive personalized sensitive mentoring from the faculty. Caring is the lifeblood of a small institution. It is the singlemost distinguishing feature that separates colleges from large universities. Students who experience this feature of undergraduate education are more likely to pass it on to their own pupils than are those who learn in an impersonal setting.

"We teach as we were taught." This often accurate and widely accepted general observation is usually mentioned in the context of a negative teaching situation. However, when that teaching is individualized and caring, the students who receive it will be more likely to recognize its power and usefulness. Caring, sensitive teachers will be among the most sought after in the coming years of severe teacher shortages. They are being educated in the liberal arts colleges of the United States.

NEW AWARENESS AND RESOLVE

Teaching excellence. While teaching excellence, interdisciplinary study, and individualized instruction characterize many small liberal arts colleges, these qualities are neither universal nor automatically achieved. Nor are they the exclusive property of liberal arts colleges. Every institution can profit from renewed attention to them. Part of this attention must be directed to sharpening the qualities themselves, but part must go to communicating them to members of the teaching profession, legislators, state departments of education and prospective teachers. The task of educators in institutions such as ours is political as well as academic. We must not rest on our laurels. Neither must not hide our lights under bushel baskets.

Questions need to be asked and initiatives begun within the colleges. For example, do departments of education take advantage of the excellent teaching that goes on at the institution outside of the department? What is the relationship between the department and acknowledged excellent professors from outside it? What is the impact of teaching that occurs in schools that send students to the college (whether they be involved in teacher education or not)?

College faculty members who are excellent teachers can be valuable resources to a teacher certification program. They are often willing to share their successes. More often than not they ask for advice from teacher educators and students on how to become even more successful teachers themselves. The benefits of an ongoing relationship with these liberal arts faculty members and a college department of education go beyond the individuals involved. If a department of education seeks out teaching excellence among its college colleagues, inter-departmental collegiality and understanding grow. For example, a campus symposium on teaching excellence that includes college liberal arts faculty may help them to better know the mission and challenges of the department of education.

Excellent elementary and secondary teachers are also valuable resources for a college. They should become a part of a college's overall effort. Sharing of content and methodology between school teachers and college faculty underlines the interdependence of these educators. It also improves the quality of students who ultimately will enroll in college.

Since the early 1970s a member of the Beloit College faculty is honored as Teacher of the Year at each commencement ceremony. The public recognition and monetary award that accompanies it are tonics to the recipient as well as to the campus community. Teaching excellence is tangibly acknowledged. The integral relationship between this specific honor and what the college has aspired to for generations is obvious. Less obvious perhaps is the relationship between excellent elementary and secondary teaching and what happens in colleges. We in higher education are the beneficiaries of it. Our jobs are easier and our students are better able to take advantage of what we offer because of excellent teaching that has come before.

During its 1986 commencement Beloit College honored two "teachers of the year." One was a faculty member in the College's Department of Mathematics, the other a secondary teacher from suburban Milwaukee. The secondary teacher had been nominated by a Beloit College student as one who embodies the best in teaching. A committee selected the recipient from a number of other strong nominees and publicly recognized her at the ceremony. She received a monetary award as well as the public praises of Beloit's president. She will return to the college during the fall semester to participate in a symposium that will draw together students and faculty from higher education as well as those from area school districts. Past college faculty recipients of the Teacher of the Year award will be invited to participate in the symposium.

Interdisciplinary studies. Faculty members in departments of education at liberal arts colleges should become actively involved in the inter-disciplinary programs of the institutions. The advantage of working with colleagues

from outside of education departments accrues in what we learn about their subject areas and what they learn about ours. Too often education faculty are needlessly apprehensive about joining in the full academic activity of the institution. Upon doing so the advantages become clear. The most important one is acceptance into an existing community of scholars.

A related issue involves the limited teaching methods that liberal arts faculty typically utilize. They often teach as they were taught. Lecturing dominates with limited utilization of simulations, small group discussions, student presentations, role playing, and electronic media. However, all of our campuses have individuals who are enterprising practitioners of varied approaches. We must invite them to work with us, learn from us, and teach us. They are among our most potentially helpful allies.

Individualized Learning. Two different settings for individualized learning offer special opportunities for liberal arts teacher certifiers. One is on campus, the other in cooperating elementary and secondary schools. Both add to the education of liberal arts students seeking teacher certification. Both can be best accomplished at liberal arts colleges.

In a time when a not insignificant number of their students are recognized as being "at risk," colleges have responded. Remedial studies, especially in mathematics and English, have become common features of our campuses. Teacher education students and faculty should become involved in these institutional efforts in order to share their expertise, motivation and experience. Peer tutoring is a resource for the institution itself, for the students who teach, and for those who receive help. Teacher education students with such experience are better equipped to enter the teaching profession after graduation.

Also, the tendency of teacher education programs to increase the number of required field/clinical experience hours for students has come during a time when the special education needs of schools is at its highest. Again, an opportunity exists to help, to sharpen teaching skills, and to work with colleagues in elementary and secondary schools. The personalized individual assistance that small liberal arts teacher education institutions can give schools in this time of need can re-affirm the helping role that characterizes our institutions.

CONCLUSIONS

Undergraduate liberal arts teacher education has an opportunity to articulate its unique features in the context of a national debate. The liberal arts perspective must be presented to professional and lay people who influence future policy. If we do not stress features of this uniquely American option, inaccurate and damaging assumptions can be perpetuated and decisions can be made out of ignorance.

Critics of teacher education call out for increased teaching excellence, subject matter vigor, and sensitivity to individual learners among other concerns. This paper has attempted to show that these very goals define the strength of liberal arts teacher education. ■

HISTORICAL AND NORMATIVE DIMENSIONS OF CURRENT TEACHER EDUCATION PROGRAMS

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"The ideal of the skilled teacher-craftsman, capable of making educational decisions illuminated by broad knowledge and an acute sense of ultimate consequences, is probably shared by all. A central problem in the education of teachers has been to make certain that the search for craftsmanship and the efforts to ensure breadth complement, rather than compete with, each other."

I was reminded of this statement by Merle L. Borrowman (1956, p. 6) and of his treatment of **The Liberal and the Technical in Teacher Education**, as I absorbed the presentations and discussions at the Muhlenberg Conference on Excellence in Teacher Education through the Liberal Arts. While these historic concerns cited by Borrowman were perhaps implicit in most of what was said at the conference, there seemed to be missing direct reference to or awareness of the struggle teacher education in the United States has had historically over the very issues raised so eloquently by the conference speakers. To bring to our attention some of the salient points from the past, let me mention a few concepts from Borrowman's history of teacher education.

Borrowman finds four diverse positions on the issue of teacher education curricula. Prior to 1865 the "academic purists" thought that instruction in the subjects to be taught, carried out by exemplary teaching methods, was sufficient preparation for teachers. They tended to consider any explicit professional education hostile to their concept of liberal education. From 1865–1895 the conservative liberal arts colleges continued to favor this view, while those drawn to the ideal of the research universities of Europe began to lessen their commitment to the value of common learning for all college-trained people and to emphasize their desire to foster specialized academic knowledge. In the 1895–1930 period, the academic purists continued to hold much the same view as held earlier and were joined by some university professors of education who had accepted the liberal versus specialization dichotomy and sought to establish purely professional graduate schools of education. Some normal school faculty members early in this period admitted that providing collegiate general education for all elementary school teachers was probably unrealistic. From 1930–1952 the academic purists position was further eroded by the appearance of a tradition of general education that sought to provide specialists with some familiarization with the arts and science disciplines. More recently (Borrowman's work ends with 1952) there have been few attempts to revive the academic purists position with respect to the role of the liberal arts in teacher education. However, the current pressure for up-grading the subject matter competence of teachers may reflect in part the resurgence of the relatively latent viewpoint of the academic purists although it is probably tinged with motives more utilitarian than liberal.

A second position identified by Borrowman was the "professional purists" position. During the pre-1865 period, the professional purists in teacher education believed that all instruction for prospective teachers should meet the test of contributing to competence in classroom teaching and looked upon candidates as having already completed their liberal arts education, however limited that might have been. They considered instruction in academic branches disruptive. Within the period of 1865–1895, this position clearly dominated American teacher education. The single purpose normal school won out over the academy as the proper place for teacher preparation. Its view of the task was technical and practical. Though this view persisted into the 1895–1930 period, it gradually eroded as a result of the insights and research on both the process and context of education that developed in the university departments of education and in many teachers colleges that replaced normal schools. While these developments came out of the thrust toward specialization, primarily in education rather than in the liberal arts departments, they brought back to teacher education the sense of inquiry characteristic of the liberal arts which had not been apparent in the interests of the normal schools. Nonetheless, this trend was closer to the professional purists position than that of the liberal tradition because of its focus on technical and specialized knowledge rather than upon broad enlightenment. By the 1930–1952 period, Borrowman can identify the tendency in teacher education to draw upon educational theory developed in relation to narrow technical and professional problems to the neglect of broad philosophical perspectives rooted in the liberal arts. While general education for teachers was required in the colleges and universities, it seldom informed the professional methods and perspectives of the education student. Conversely, the preparation of teachers in the enlarged professional sequence was seldom deliberately conducted as a liberal study except as it may have occurred in some explicitly liberal arts college settings. Recent history shows more of the same with perhaps a still heavier reliance upon the so-called application of educational research findings to the content and structure of the professional sequence. Attempts for the 1960s to place a fifth year of teacher education at the close of the undergraduate baccalaureate major (and current advocates of this same pattern) are clearly within the professional purists tradition. They see the extensive technical training they believe necessary for teaching to be best pro-

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vided separately from and subsequent to general education, much as was the dominant pattern in the 1865–1895 period. Only the content and form have changed.

A third position regarding the relationship between the liberal and the technical in teacher education Borrowman identifies as that of the "harmonizers." Prior to 1865, those holding this position were unwilling to give teacher education too much of a professional slant while at the same time granting the vocational or professional goals of the preparation. They did not see the distinction between general education and professional education as one of liberality or the lack of it. The curriculum they believed could be functionally oriented to a significant degree and still be liberalizing. The professional sequence was to be largely philosophical rather than technical in nature. From 1865–1895 the harmonizers were still in the minority but were speaking out more for parallel sequences of general and professional studies. They sought to pursue both sequences in relation to each other and conduct them in like manner, that is, from a liberal arts perspective. The expansion of teacher education from 1895–1930 through teachers colleges and university training of secondary teachers brought the opportunity for the harmonizers to contribute to needed stability in teacher education. The parallel position of the harmonizers appealed to some of those who were compelled to convert normal schools into teachers colleges. The general education faculties and the education departments lived side-by-side in reasonable harmony. Whether both units met the harmonizers criteria for careful relating of the content and organization of the curricula by neither yielding to a too narrow professionalism nor to a too rigid academic compartmentalization is difficult to document. Yet this was largely the direction of movement during this period. The 1930–1952 period brought with it pressures to expand the substance and quality of both sequences and thereby strained attempts to keep the ideal of the harmonizers within reach. Expanded knowledge in the disciplines and in education seemed important to cover in both fields and the manner of their relationship proved difficult to regulate according to the harmonizers ideal. By the post-1952 period, it is probably fair to say that the harmonizers had pretty well lost the battle. Even now in the mid-1980s this view is so out of vogue that some have advocated abandoning the ideal entirely, forcing liberal arts colleges (where this tradition has maintained some currency right into the present day) to get out of teacher education completely, and equating teacher education in most schools, colleges, and departments of education with demonstrated technical competence however defined. That this 1986 Conference on Excellence in Teacher Education through the Liberal Arts has been held and some of these issues aired once again testifies to the fact that the harmonizers have not all given up.

The "integrators" make up the fourth and final category of positions Borrowman identifies along the liberal-technical continuum. The integrators from the pre-1865 period sought to organize all instruction in teacher education from the perspective of the professional education point of view. That is, they co-opted general education courses and taught them in conjunction with the "art of teaching." Intermingled in this fashion, the liberal arts tradition was given lip service, if not always highly competent treatment, while being made meaningful and functional for teachers. They studied the subject matter and how to teach it simultaneously. The earliest normal schools emphasized this approach in professionally treating the lower branches (elementary subjects) of the common schools. Other types of schools frequently challenged this approach, not on the basis of whether the liberal tradition was being trivialized but on the basis of whether they were competing unnecessarily with other educational institutions. From 1865–1895 there was a growing recognition that the full scope of the "general culture," if not "the liberal arts," was not being fully addressed by students of teaching who were getting professionalized treatment of school subjects. Yet it was in this period that new single-purpose teachers colleges most frequently adopted the integrators' model by which they might distinguish themselves from other types of institutions. From 1895–1930 some of the strongest spokesmen among the educationists advocated professionalizing general education for teachers: some of the Herbartians, the 1920 Carnegie study of teacher education, John Dewey, and many state university presidents. The claims of subject matter were being recognized more and more by educational researchers. But in the end, this viewpoint lost out, less from any challenge by the academics than by pressures from within society and the education profession for new research-based, scientific techniques in teaching. Laboratory and inquiry approaches began to dominate even the professional examination of subjects and their inherent cultural and liberal dimensions were overshadowed and gradually given less and less attention. The integrators found themselves almost without influence from 1930–1952 except in those early normal schools and single-purpose teachers colleges that remained under their control. Since 1952 we have seldom heard advocates of this approach. Little practice that is consistent with this view remains; some in elementary teacher education courses like "mathematics for elementary teachers," or other similar courses. It is interesting, however, that our conference speaker, Hugh Petrie, highlighted current research by Lee Shulman (1986) that once again reminds us of the content, pedogogical content, and curriculum knowledge needed by the teacher and of the role liberal arts faculties, as well as education faculties, can play in assisting teachers to acquire this knowledge.

Borrowman's historical analysis of teacher education, which I have all too briefly sketched here, seems to me to provide a most helpful intellectual framework for understanding the issues with which we in 1986 are dealing in teacher education, and most especially for those concerned with the role of the liberal arts and liberal arts colleges in resolving these issues. I recommend a full reading of Borrowman's book (1956) for those who are not

familiar with it and a re-reading for those who are. It is as enlightening now, thirty years after it was written, as it was then. Borrowman even concludes his book with questions about what new curricular structures for teacher education might be conceived to deal with the choice and action dimensions of the teacher's craft that both Ed Meade and Hugh Petrie drew to our attention in their conference presentations.

Though only somewhat tangentially related to my remarks on Borrowman, I would like to add another comment about the importance of Alan Tom's assertion about building our teacher education programs around a concept of good teaching. (His other points are also quite important, but I will not comment upon them.) My own work (Short, 1984, 1985) has convinced me that much of what has been called teacher competencies and the training designed to equip teachers with these so-called competencies are so flawed as to cause us to abandon much of our competency-based teacher education. Many of our conference speakers identified the technical, reductionistic conceptualizations of teaching and of teacher education as the source of these intellectual dead-ends. With these views I concur. And I think we have in the liberal arts tradition the resources for more person-centered conceptions of teaching and teacher education. From my own perspective as a curriculum theorist, I can say that it is nearly impossible to design an educational program without a clear, deliberately chosen conception of what it is that the program intends to educate for. Without that, there is no reasonable basis for deciding what should or should not be included in the program. In teacher education programs, the heart of the curriculum must be a conceptualization of good teaching (or multiple conceptions) that represents both goal and criteria for the program. Call it a normative theory of teaching, a fully articulated view of teacher competence, or an intelligible, shared conception of what the program of teacher education wishes to evoke in its teacher candidates. Such, we now are aware in curriculum theory, is essential for reform in teacher education. I wish to underscore Alan Tom's articulation of this need and his rationale for placing at its center a conception of good teaching. If there are those still unconvinced that there is a problem in this regard in many teacher education programs, I commend a form of critical research that will show how limited or inarticulate or slanted the conception of teaching or teacher competence is that is embedded in a teacher education program. The approach employs dimensions of hermeneutical and critical inquiry. It has been exemplified in Goodman (1985, 1986) Tom (1985), Nolan (1985, 1986), and Hur (1986). For a view that blends the technical, clinical, personal, and critical aspects of teacher competence, see Zimpher and Howey (1987). ■

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UNDERGRADUATE TEACHER TRAINING AND THE LIBERAL ARTS

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Among the various suggestions of the Task Force on Teaching as a Profession, a panel of the Carnegie Forum on Education and the Economy, is one that recommends the elimination of the undergraduate education degree. The primary reason for this position is the belief that our current crop of teachers is undereducated and lacking in knowledge of the liberal arts. If undergraduate time is not "wasted" on courses on **how** to teach, the Carnegie group believes there will be more available to learn **what** to teach.

This scheme, together with the recent emphasis on statewide teacher competency testing, is designed to improve the caliber of student applying for matriculation to teacher education programs. Teachers have been accused of being at the bottom of the intellectual heap unable, perhaps, to successfully compete in a rigorous course of liberal arts study. The elimination of a large block of presumably simple teacher education courses at the undergraduate level will, it is anticipated, also eliminate inferior students.

Every field of study has some poor students. It should be quite possible, however, to lessen the number of weak students who elect to become teachers without depriving stronger would-be teachers of the benefits, both academic and professional, provided by undergraduate training in their chosen field of work. Helping learners becoming acquainted with their own society and that of others, helping them acquire a large body of knowledge and a variety of skills, including those dealing with thinking and problem solving, and familiarizing them with those resources they may employ throughout their lives which will enable them to continue learning, involves a sophisticated set of competencies. The acquisition of these competencies involves rigorous training. The would-be teacher should be involved with this training at a relatively early portion of his or her adult studies to determine if there is a proper match. If, indeed, both student and school agree that the match looks promising, the training initiated at the undergraduate level should be extended and strengthened in graduate school.

It is necessary to examine the contention that undergraduate teacher training consists of so large a block of credits that it constitutes a serious detriment to their liberal arts studies. On the other hand, it is necessary to examine the content of certain of the education courses to determine if they do not, indeed, contain a respectable body of knowledge pertinent to the liberal arts.

Let us assume that between 120 and 132 credits are required for the awarding of an undergraduate degree. Let us also assume that a major in elementary education consists of 36 credits, a common enough figure. Therefore, a range of from 84 to 96 credits remains for the sampling of the arts and humanities, communication skills, social sciences, natural and physical sciences, and mathematics. Since it is recognized that a broad foundation of knowledge is essential to undergraduate students in a baccalaureate program regardless of major, let us also assume that there is a core of courses, often in the form of a year of freshman studies, which is required of all students. Let us also assume that the program in education requires that each student elect an area of concentration from an academic field related to the liberal arts. Such an academic field might consist of courses in English, social studies, social sciences, foreign languages, science, or mathematics. If this area of concentration consists, for example, of 24 credits, the student has what in many schools is considered to be a liberal arts minor in addition to the education major. If the school of education carefully selects the courses to be included in each area of concentration so that state certification regulations are met, the student will be enabled to receive an extension to teach a junior high school subject.

Such a teacher-in-training has acquired a solid liberal arts background with its emphasis on broad cultural understandings, the development of ideas and ethics, and knowledge of the composition and structure of our social and physical environment. She or he has also laid the foundation for state certification at the early childhood/elementary level and in a subject area at the junior high school level. While these results are predicated upon several assumptions, none of them is farfetched. In many colleges and universities all of them are established as current practice while other institutions have chosen to encompass one or more of the programs upon which the assumptions are based.

Now let us briefly examine the content of certain of the education courses to determine if they do not, themselves, contain information pertinent to the liberal arts. One frequently offered course is **Introduction to Education.** Its body of content deals mainly with philosophical, economic, political, and social issues that impact on American education. Courses in **Child Growth and Development** teach material related to physiology, sociology, and psychology. **Educational Psychology** deals with major cognitive and behavioral psychologists and their theories and introduces students to the rudiments of educational research and its evaluation. **Educational Evaluation** is concerned with informal and statistical means of assessment. Courses in **Language Arts** and **Speech and Language De-**

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velopment include information on linguistics, the communication arts, social psychology, and child development. A course concerned with **Teaching in a Multicultural Society** speaks for itself.

There need be no lack of broad-based liberal arts education in the training of a teacher at the undergraduate level. While there is certainly need for redesign and reform in education and, in many cases, for restructuring of undergraduate programs subsequent to self-study, it is necessary to search for specific areas of weakness rather than to condemn undergraduate training programs en masse using the pretext that they deprive students of the opportunity to receive a liberal education. Those teacher training institutions which regard their function as more than providing schooling for a trade recognize that teaching has a knowledge base and a humanistic concern and that courses in teaching methods serve only to make the distribution of that knowledge and the expression of those concerns more efficient. Quality methods courses are among the vital areas of teacher training but they comprise only one aspect of this preparation.

Teachers of would-be teachers must assume roles of responsible leadership in the forthcoming vital revamping of our nation's educational system. Teachers create the future as they mold its citizens. Few professions have a greater responsibility. ■

TEACHER EDUCATION AND THE LIBERAL ARTS: VALUING LEARNING

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"All teachers need to understand the context of their world and they must profoundly value learning, ideas, and artistic expression." (AACTE, 1984)

Within the last year extensive articles and analysis appeared almost weekly in **The Chronicle** and **Education Week** focusing on major commission reports on higher education and teacher training. All have one aim: upgrading teacher education. The commissions, panels and agencies represent some of the most prestigious, highly respected and influential academic groups: The Association of American Colleges; The Carnegie Commission Task Force on Teaching As A Profession; Southern Regional Education Commission (SREB); The Holmes Group Consortium; National Institute on Education (NIE); the American Association of College Teachers of Education and the National Endowment for the Humanities. The essence and substance of the reports are remarkably similar, the directions the specifics take sometimes differ.

Teaching and Teacher Training

Most of the reports focused attention on the curriculum and the place of liberal arts in the preparation of teachers. They all reflect Sizer's statement that unless the world of teachers profoundly changes nothing of consequence will improve for teachers.

"Responsible teaching requires training and it is shortsighted and immoral not to create appropriate conditions and settings." (Sizer, 1986) Highlights of the many reports include:

— The teacher shortage is real and will intensify. It is projected that we will need a million new teachers by 1990 to meet our nation's requirements. One in ten college students will have to enroll in teacher education programs to meet these needs; in 1982 only one in twenty enrolled. (Winkler, 1985)

— The universities must make major changes in their undergraduate curriculum and in their commitment to teacher training.

— There is serious concern not merely with the quantity but with the need for highly qualified teachers. This paucity is bemoaned. Although shortages are anticipated in all areas the crucial fields are still math, science, computer science, and foreign languages.

— The Arts and Sciences curriculum and faculty must play a significant role in course changes and develop more positive attitudes toward teaching as a profession. Apparently, there is difficulty in attracting liberal arts students to the field. Winkler states, "Arts and Sciences faculty who generally have a low opinion of teacher education often actively discourage their best students from teaching careers." (Winkler, 1985)

— To properly educate and train teachers we must view education as a profession and strengthen the admission and exit requirements of education majors, revamp and consolidate courses, require upper-level courses in Liberal Arts and vigorously proclaim and believe that "all teachers need to understand the context of their world and they must profoundly value learning, ideas, and artistic expression." (AACTE)

— SREB notes that the professional educator, a teacher, needs at least as much knowledge of the subject to be taught as an undergraduate liberal arts major possesses. In addition, teachers need special knowledge in understanding **how** students learn concepts and what to do when students have problems learning the material. They know how individuals think as well as learn.

The recommendations of the commissions with regard to reconstructing teacher training vary from changing courses and majors and setting minimum and maximum standards to initiating new modes of supervision, creating five-year internship programs and joint BA/MA programs, to elimination of undergraduate education programs. An elite two-tier system for education—one tract more highly educated and paid than the other has been presented by the Holmes Group.

More recently the Carnegie Task Force on Teaching as a Profession completed a reform package including a 3-tier salary base, the highest $72,000 a year for a 12-month contract for the most highly-trained "leadership" level teachers. (The controversial term "master" teacher is omitted from the Carnegie Report). Less controversial proposals aim at attracting mid-career change professionals and former teachers. Most not only welcome a national teachers exam (the NTE) but suggest even more stringent and rigorous examinations.

The National Council for Accreditation of Teacher Education (NCATE) has taken issue with the Carnegie panel's report. It argues with the perception "that the performance of teachers is currently inadequate or that a single model of teacher preparation should at this point be nationally advocated." (Jacobson, 1986)

There are many recommendations for curricula revision, especially consolidation of methods courses and greater emphasis on child development and learning theory. (Evangelauf, 1985). A clinical faculty composed of school as well as college personnel is also encouraged. (Currance, 1985)

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The Carnegie Group has proclaimed that the quality of teachers appointed in the next 10 years will be crucial to the quality of American education for decades to come. Institutions that prepare future teachers must ensure that the teachers we train are skilled in teaching, competent in subjects, informed about children and how they develop, schooled in technology, informed of the latest research, confident of their roles and contributions and able to work with others in diverse environments. It is important for all education majors to have an academic Liberal Arts major in addition to an education major. The SREB (1985) must be supported when it categorically states that a teacher needs at least as much knowledge of a subject to be taught as an undergraduate liberal arts major possesses.

As professional educators we must respond to both the needs of future generations and the thoughtful reflections and suggestions of the Commissions. But—we need the cooperation of other units of the University, most specifically the Liberal Arts and Sciences.

Liberal Arts and the Undergraduate Curriculum

At least three of the major reports focused primarily on higher education and the liberal arts curriculum (NEH, NIE, AAC—see references for full citations). All bemoan the state of the undergraduate curriculum and emphasize the need for restructure and change. Some believe the lack of rigor and standards reflects the attitude of the 60's. Others deplore the absence of "content and inquiry," incoherent curricula and lack of consensus in the knowledge and skills that should be emphasized in higher education. (Bennett, 1984)

The SREB argues that the responsibility for initiating improvements in undergraduate education resides with higher education institutions and their governing boards. They note that "presidential and dean-level leadership is crucial" to encourage faculty to raise priorities and recast and revamp the curriculum. The AAC concurs, insisting it is the faculty's responsibility, as well, to restructure the curriculum and core of requirements.

— Faculty must look for the greater good—not its own specialty field, department or scholarly interest. "The faculty must rise above narrow department considerations and take responsibility for the overall university curriculum," says Random (1985).

— Faculty, traditionally devoted to their own areas of specialization and mastery, have often contributed, perhaps not deliberately, but nonetheless in actuality to fragmentary learning. Specializations and the traditional department structures have prevented an interdisciplinary or integrative coherent set of offerings. Units act like rivals, each asserting specific curricula claims.

— It is essential to encourage teachers to approach their subject matter **both** within their discipline and with a sense of the broader intellectual implications beyond that discipline. Literature, art, history and philosophy, for example, can be taught in ways that emphasize both the depth and rigor of the disciplines as well as "an awareness of their location in a larger configuration of humanistic study." (Strohm, 1985)

— The NIE report (1984) suggests that it is easier for departments, or groups to integrate scholarship, than individual faculty. They advocate learning communities organized around specific intellectual themes or tasks.

— Few will disagree that there must be coherence (the new "buzz" word) in the Liberal Arts undergraduate curriculum, not merely a collection of courses scattered across departments and units. Hopefully, Scully's (1985) quote is apocryphal, "We are more confident of the length of a college education than its content and purpose."

— We must define the qualities of an "educated person" and provide curriculum, courses and instruction that contribute to the development of those attributes. Some suggestions for curriculum and characteristics that exemplify a minimally educated person include: inquiry, abstract logical thinking, critical analysis, the ability to subject inert data to probing analysis of mind; literacy, understanding numerical data, historical consequences, human, political and social implications of scientific research, values, art and "disciplined creativity"; multicultural experiences and **study in depth** of material that leads not only to more sophisticated understanding but encourages leaps of the imagination. (Scully, 1985)

— University programs must be developed that provide an "extensive liberal education and concentrated subject specialization, systematic study and the application of pedagogy—the art, history, philosophy and science that undergird educational processes and successful teaching." (Winkler, 1985)

We must be wary, however, and not add to the vulgarity of cliché. If teacher educators have strayed from their objectives, then it's time to return to those essential human values that make us free—liberal arts. Teacher educators, as disciplined professionals, must be acutely dedicated to education, not merely for the useful or practical but to awaken intellect, imagination and spirit.

It is now necessary to construct a coalition of scholars in the traditional arts and sciences and scholars/practitioners in the professions to evaluate the various commission findings, judiciously heed their warnings, and seriously and immediately consider the strongly and carefully advocated suggestions. To do our job we must prepare children for a lifetime of change. We must expose all future teachers to the intellectual tradition and we must be sure that the triangle of 1) scholarly pursuit, 2) the context of the nature of learning and 3) clinical field work, ties it all together.■

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MAXINE GREENE AND EMPOWERING THROUGH THE ARTS

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Throughout her career Maxine Greene, Professor of English and Philosophy of Education at Teachers College, Columbia University, has exhibited a particular interest in the arts in education. In her speeches, papers, books, and articles over the past twenty years she has tried to communicate to educators and administrators the importance of aesthetic education in the nation's schools. For Greene, a new emphasis on the liberal arts, the fine arts, and the performing arts in education can serve to empower those members of society who, because of an inability to articulate their needs and give form to their thoughts, suffer from a sense of hopelessness and isolation.

Greene argues that education involves a "literacy" which encompasses a great deal more than the ability to read and write. As she sees it, literacy is only the beginning. It is the first step on a journey which will lead students to new ways of thinking, making associations, and appreciating the world around them. She contends that "art literacy," or a comprehensive knowledge of the cognitive and emotional aspects of the arts, is the ultimate goal for those who struggle with the letters and words of the language. To Greene, the involvement with the arts is a simple matter of life and death: art literacy must be integrated with "the range of other literacies . . . if we want to keep the world alive" (1985a).

The conviction that the public schools have the responsibility to include instruction in the arts as one of the "basics" is grounded in Greene's belief in political and social equality. She argues that since students from average or underprivileged backgrounds may be deprived of the exposure to the arts which their more affluent friends can afford, the "common school" must take up the slack. She laments the fact that in the United States the arts have so often been the province of the "elite." She claims that placing greater emphasis on the arts in the public schools will result in a larger, better-informed audience of middle class individuals who "may discover openings in their own experience" (1980a, p. 22). The encounter with the arts, the opportunity to be released from their own reality to engage in a reality of different dimensions, may permit them to return to their own everyday existence with a new perspective:

> They may be able to perceive the strategies, even the absurdity of much of what is assumed to be 'natural': the ranking of individuals; the training of people merely to be job holders and consumers; the identifying of worth with possession; the privatism and passivity and malaise . . . There is no guarantee that insights like these will lead to cooperative action, but such perceptions at least may provide a ground in classrooms where authentic seeing and speaking are encouraged (1979a, p. 22).

To understand the new realities created through art, says Greene, is to become aware that the world is not a static place, that change is possible, that people "need not accede to the world as demarcated and named by others . . . that things can be different" (1976, p. 22).

The direct relationship between the world of the arts and the world of political, social, and intellectual power is, for Greene, obvious. She contends that the understanding of new realities created through art can result in the ability to change one's life. The very act of participating in an artistic experience is, for Greene, a liberating one. "It is to become personally engaged in looking, from an altered standpoint, on the materials of one's own lived life, and in imaginatively transmuting (from the fresh standpoint) the fragments of the presented world" (1977, p. 15). Greene's thesis is that an expanded awareness and knowledge of the liberal arts, the fine arts, and the performing arts open up new horizons and future possibilities for teachers and their students. According to Greene, education is an open-ended process which is designed to help people become more informed and more discriminating. A knowledge of the arts, she says, will help empower by "expanding the range of literacy, introducing people to what standards can mean and what discipline can mean" (1985b). Greene argues for "a central place for the arts" (1985a) in the public school curriculum. Their value, as she sees it, lies in the way they lend themselves "to the end of learning new languages and new symbolism, and in finding new ways of engaging in what T. S. Eliot described as 'a raid on the inarticulate' " (1985a).

Greene contends that the sense of hopelessness and powerlessness which often overwhelms minorities, women, and the poor can and must be attacked at the level of public education. For Greene, there is a symbiotic relationship between learning—which she sees as the key to empowering—and the arts. She argues that people are awakened to the desire to learn when they understand that change and transformation are, in fact, conceivable and that a future awaits them. This awakening, this awareness of the possibilities and potentialities of life can be brought about best, in Greene's opinion, by experiencing the arts: "To explore a medium, to work with it, to try to express something seen or felt or heard is to come to understand, on some level, that visions are made real when they are transformed into perceptual realities and given tangible form" (1977, p. 15).

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The sense of powerlessness, which is often due, Greene points out, "to the feeling that an individual has no right to an opinion" (1985b) may stand in the way of learning. However, when one can use the skills learned in school, when one can inquire, evaluate, articulate, then one is free, and "freedom has everything to do with the capacity to identify openings in situations, possible courses of action" (1978, p. 245). Authentic learning takes place, according to Greene, when the students go "beyond what they have been taught and begin teaching themselves" (1985b). And the artist's creation becomes a metaphor for life—for taking the chaos of one's existence and turning it into an intelligible and inspiring form. Novels, paintings, plays, poetry, all allow one, Greene says, "to give himself the alleviating form and limits which he pursues in vain in his own life" (1967, p. 95).

Greene scoffs at those who would suggest that success is tangible evidence of one's ability and worth, and that those who have not achieved it do not deserve it. She disputes the call for "a just meritocracy" or "the traditional ideal of equality of opportunity" (1978, p. 131) as a solution to injustice. Greene asks: "Is it a fact that women and blacks remain relatively disadvantaged because they have **not** earned the right to success and authority?" (p. 131). Equality of opportunity, she infers, is not sufficient when some are prevented by social, political, or educational barriers from taking advantage of that opportunity.

Greene warns of the "constructed reality with which women, for example, must contend" (1978, p. 216). It is a reality in which they must live but which was created by and is interpreted by men. It is the schools' responsibility, claims Greene, to assist women as well as the minorities and the poor in their struggle to overcome apathy, resist manipulation, and free themselves "to discover and to **choose** what they want to become" (p. 241). Greene uses the example of literature as an art form which can help women achieve their goals:

> One of the strengths of imaginative literature is that it can enable women to assume new standpoints on what they take for granted, to animate certain constructs with their indignation so that they can see them as sources of the injustice that plagues them, see them, not as givens, but as constituted by human beings and changeable by human beings (p. 223).

Greene's thoughts on the arts as a means of empowering take several forms. She sees an engagement with the arts as a way to recapture one's "self" and one's "authentic perspective on the world" (1976, p. 20). She holds forth the prospect of perceiving "things never before perceived in the surrounding world" (1977, pp. 17–18). She asserts that exposure to the arts can unlock the doors to the nation's cultural tradition, and it can make needs "articulable" (1980, pp. 19–20). The arts, she observes, will open "new vistas" as well as communicate the relationship between "discipline, care, craft, and a kind of freedom" (1985a). Experiencing the arts will help students create "plans of living" (1978, p. 203). The arts will awaken one to "intimations of human possibility . . . intimations of better social states" (1980, p. 22).

The teachers or students involved in learning about the arts are urged to question, to develop the critical skills of analysis, synthesis, and evaluation so that they can understand all aspects of the art form. Greene suggests that students be required to compare and contrast the way a subject or topic is interpreted in various art forms: for example, a three-minute video with a film vignette, a full-length film, a painting. The teacher might pose the question: how does one differ from another or all the others in its treatment of a particular topic or story? In the realm of music criticism, she suggests the use of such queries as the following: "Does Michael Jackson transform experience in the same way as Pavarotti or Milnes? Does he require as much of the listener as the others? . . . if not, why not?" (1984, p. 129). And, of course, what is the relationship, if there is one, between liking something and judging it as a work of art?

Contemporary art and music, says Greene, may serve as jumping off points for aesthetic explorations which could eventually include the classics: "The young too can confront the question of whether it is possible to relish Jackson and at once go beyond to the Brandenburg, perhaps, when the time is ripe, to **Don Giovanni**, to Beethoven's quartets" (1984, p. 129). Greene warns, however, that students are not likely to be able either to formulate or to respond to questions which require them to reflect on art works unless they are exposed to the arts and experience them for themselves. Informed teachers must provide opportunities for guided tours of galleries and museums, for attendance at concerts and performances of dance companies, for interaction with working sculptors, writers, and philosophers. As Greene points out, "It is only out of actual encounters that meaningful questions about the arts can arise" (p. 130). To what end are such encounters? Greene answers with a quote from an article by James Feibleman, Professor Emeritus of Philosophy at Tulane University:

> Subjection to a work of art is an experience from which no one can escape unscathed. It seeps down into the very core of being, which is why Shakespeare says that we are such stuff as dreams are made of; for he whose life is confined to the actual, to what he experiences in the way of fact, leads a poor life indeed; he comes into contact with only one world among many (1980, p. 321).

Greene argues that those who look at art with an informed awareness come away with a new appreciation of reality. And each time they go back to look at the Cezanne painting or the Rodin sculpture with new experience behind them, they come away with yet another perspective on that "reality." It is this exercise of the mind in its analysis of the art form which Greene says helps to "break with the sense that reality is petrified" (1984, pp. 124–25). In Greene's opinion, it is important to be aware that there exist in the world "multiple realities" and options beyond the expected response. She fears that the em-

phasis on technology and the drift to the right in United States politics will pose serious threats to everyone's individuality. While the conservative trend emphasizes a focus on "reality," Greene is quick to point out that that "reality—if it means anything—means interpreted experience" (p. 123). She would have individuals make their own interpretations of reality, based on an informed understanding of the arts which can "move people to the taking of initiatives . . . to act rather than to behave in response to outside stimuli and cues" (p. 123).

During the last fifteen years, Greene has issued several warnings about the growing emphasis on science and technology in the schools and the corresponding decline of the arts. In **Teacher As Stranger** (1973), Greene describes a feeling of powerlessness which, she says, was associated with people's perception of the "high tech" approach to life which could be seen in government, industry, and the schools. According to Greene, people felt disassociated from one another and the life of their society, and they blamed the sciences for the condition: "Institutionalized science no longer offers the opportunities for individual growth and effectiveness Dewey and others described" (p. 110). When the balance between the arts and the sciences is lost, says Greene, and science becomes predominant, the result is a society which becomes a dry and withered thing, no longer capable of nourishing its members. Such "narrow rationalistic and mechanistic forms (have) constrained man and kept him from becoming vitally alive" (p. 111).

In **Landscapes of Learning** (1978) Greene attacks the trend toward specialization and the emphasis on technology with the reminder that in such a climate it is imperative that one "round off" one's life with artistic experiences—experiences which speak to one's humanity, which help to connect one to other human beings and to nature (pp. 198–199). Teachers have a particular responsibility in such times, asserts Greene. They must teach their students how to exist in a future which will extol the technological; they must educate them to question the dehumanization process that takes place as machines come to dominate society; and, ironically, they must at the same time try to encourage young people's sense of freedom and spontaneity (p. 113). In a more recent work Greene declares that the only rational response to a technological society is an educational system which includes a study of the arts as a basic. She contends that one's creativity, not only in the arts but in the world itself, depends upon an expanded view of education which will include the arts. Only with this expanded view of the world, Greene argues, will people "be more than passive receptors, calculators, and technicians" (1980, p. 321).

Greene's philosophy is, of course, not shared by all. Psychologist B. F. Skinner, for example, holds people like Greene, the professors in the schools of education, responsible for many of the problems in the public schools. An advocate of the greater use of technology in the classroom through programming instruction, Skinner blames the schools' plight on "those who are in control of educational practices . . . those in control in schools of education and teachers' colleges. They are the ones who have been teaching teachers and administrators for many years" (1983, p. 26). According to Skinner, their refusal to make use of the findings of behavioral science have prevented the development of more effective teaching techniques and strategies:

> Strong forces in the philosophy of education are opposing effective teaching. Many psychologists today seem threatened by the scientific analysis of human behavior, particularly if it leads to a technology that can be used to intervene in people's lives. It's said there is a revolt against behaviorism. I call it a refusal to be scientific . . . people who are designing courses at the present time are simply not facing reality (1983, p. 27).

Others, such as the conservative Heritage Foundation, charge that the problems of the schools are directly related to the efforts to provide for diverse elements in the population, the very students Greene would opt to support:

> For the past twenty years, federal mandates have favored 'disadvantaged' pupils at the expense of those who have the highest potential to contribute positively to society . . . By catering to the demands of special-interest groups—racial minorities, the handicapped, women, and non-English-speaking students —America's public schools have successfully competed for government funds, but have done so at the expense of education as a whole (1985c, p. 331).

Centrists, or neoconservatives, such as Nathan Glazer, James Colemen, and Joseph Adelson, argue that the federal government's "emphasis on promoting equality of opportunity has meant a slighting of its commitment to educational quality" (1985, p. 335).

Greene does not promise that a study of the arts will provide solutions to society's problems or "closure" to troublesome personal situations. She does claim, however, that involvement with the arts will enable one to pose sharper questions, to accept less readily pat answers, and to see the possibility of "what is not yet," a phrase Greene uses frequently to indicate her commitment to the belief that, if one has the ability, a vision can sometimes be transformed into a reality. She cites Piaget:

> The goal of education ought to be 'to create men and women who are capable of doing new things, not simply of repeating what other generations have done—men and women who are creative, inventive . . . who have minds which can be critical, can verify, and not accept everything they are offered' (1978, p. 80).

Despite the criticism from the right, Greene maintains the position that by providing experiences in the arts—reading about imaginary worlds, studying about the development of Picasso's genius, listening for the differences between a classical and a romantic symphony—teachers help their students to become more capable of living in the real world (1979, p. 133). There is for Greene, a direct link between liberal education and "a transformation of the common world" (1976, p. 634). While she supports the

movement for basic literacy, she offers the reminder that rarely does it rise above the injunction to educate for a job or for the purposes of economic growth or national security: "On occasion, lip service is paid to the demands of 'culture', to 'cultural transmission'; but almost nothing has been done to link the preoccupation with basic literacy to the content of our heritage or to the stuff of our 'common world' " (1979, pp. 634–635). It is up to teachers, then, to think of their role as that of "empowering" students to live in their world. A teacher's goal, concludes Greene, is "to enable persons to reach beyond, to seek in distinctiveness and membership for what is not yet" (1984, p. 66). ■

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WHAT AN ELEMENTARY SCHOOL TEACHER SHOULD PROFESS

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In the House of the Seven Gables a scene is described in which Clifford and Phoebe are watching from the second floor window, an organ grinder who was holding a case containing a company of little figurines, in a variety of occupations. This company might be expected to enjoy life; however, all dance to the same tune; and, despite the action, all are in the same condition when the tune ends. Hawthorne warns the reader that few passersby fail to catch the significance of this scene as it relates to their own lives.

I didn't read this classic as an adolescent when many of my peers did. At that time I was too interested in travel books and biographies of persons who sailed to far off lands in the service of other humans. I read the book as an adult, after visiting Salem.

The Name of the Rose has been gathering dust on my book shelf for quite a few years. Yet, upon my return from Muhlenberg, prompted by Maxine Greene's vivid description, I read it.

The process of education is a fascinating one. It is not the choice to read those books that capture one's attention, but the factors which motivated the reading. And, upon reading, why does that one scene of Hawthorne's and the questions it surfaces come to mind. Certain questions just refuse to rest.

What should an elementary school teacher profess? Though the conference seemed to be focused on excellence in education for secondary teachers, this question raised after Theodore Sizer's talk persists in my mind. And so, lest thoughts which surface in its response meet the same fate as that of the organ grinder's figurines, I offer these thoughts.

Profess comes from the Latin profiteri; pro meaning before, and fateri meaning to confess. Thus, teachers must confess, must acknowledge belief, or faith in something, and this act must be witnessed by constituents, namely the students, their parents, community and others who subscribe to that profession. I offer four values which I believe an elementary teacher should profess. They are not the only ones, but form, what I believe to be an integral set; namely, a sincere respect for the student; a respect for the cognitive integrity and ability of each child; a respect for inquiry, self-actualization and self-determination and, a personal sense of scholarship.

Respect for student assumes many forms when viewed in the context of education. Frequently children are greeted by name, hear teachers and administrators saying 'please' and 'thank you', are taught courteous protocols all in the name of respect. Such occurrences are appropriate since school is a social institution, a place where many people interact for several hours on a daily basis.

No less important but certainly less obvious is that understanding of respect which holds in awe children's rights as persons; as persons possessed of innate dignity who, for this very fact alone, deserve respect. How is respect manifested under this guise? At the risk of sounding naive, I offer these thoughts.

Children are created equal to all other members of the human family. Equality shouldn't be confused with sameness, nor should it be interpreted to negate the learning accrued from experience. My story and yours enable us to share perspective and knowledge, but sharing is interactive. How do we envision this sharing between a 45-year-old teacher and a six-year-old, a ten-year-old, or a 12-year-old student? This interaction is one way of closing the gap between generations. However the bridge built between the generations should be built from the middle—at the point of convergence of experiences. Spend time in an elementary school classroom. Compare the amount of teacher talk with that of student talk. Is the sharing monopolized by one segment? Is it really interactive? From where is the bridge built? By whom is it built?

An Australian aboriginal woman expressed this idea profoundly when she said "If you're coming over to help me, don't bother. But if you're coming over because your liberation is bound up with mine, then let's work together" (Asedillo, 1986). No elementary school child said that to me, but they have told me of their experiences and showed me how to do something. Once, while taking a standardized test, a child looked at me and said "you've got to be kidding." A child of a dairy farm family told me he almost wore his other boots to school that day. When asked "Would that have been so bad?" he answered "They're the ones I wear to the manure shed." This child liberated me from my New York City childhood and taught me about differences in community experiences.

Entitlement is a nice word which our forefathers and mothers probably didn't use, but which was within their vision when they identified those unalienable rights with which all are endowed. Because of these rights, all citizens of our democratic state are entitled to the benefits of such an ideal. Those who truly subscribe to the inalienable rights principle should have, by now questioned the need for legislation to safeguard the rights of children. Additionally, they will question the practices operational in their classrooms.

The handicapped were once a segment of the population excluded from the right to a free public education. It wasn't until advocates of this powerless group lobbied and

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secured legislation that action was taken in their favor. Although many wonderful things are being accomplished, some practices in the name of education merit reconsideration. In a classroom for the emotionally handicapped I cringed one day as the teacher and aid reviewed the performance of some of the children. After a lesson, the teacher waited for perfect order so the "perks" of the behavior modification system could be awarded. Each child's name was called and both the teacher and aid discussed his or her performance as if the child was not even in the room. The aid counted out 2 or 3 disks and slapped them on the child's desk without so much as "good job, Henry," or "what do you think about your performance today, Juanita." No pat on the back, or look in the eye, or smile—human interactions which generally signal respect between individuals. In **The Siege** (1967) the story of one mother's untiring efforts to break through her daughter's autism, Clara Parks recognized that those who attach no significance to what they see are blind. In many classrooms, it is the teachers who are blind.

Children and adults are intimately bound to their experiences and are shaped by them. Sometimes adults fail to recognize that children are actively engaged with their world from the moment of birth. At approximately one year of age, the child achieves object permanence, what a significant achievement! It is only after this that objects can be studied for themselves rather than as extensions of the person. Herein lies a key to cognitive integrity and ability of each child. This principle of object permanence allows individuals to understand something about the physical and integral natures of objects and people. That is a fact. How much is learned varies according to individual capacity at a given time.

Education majors frequently remark that children in the primary grades should not be asked higher order thinking questions because of the limitations of their cognitive development. It is difficult to explain to them that younger students can think on a higher level but the objects and ideas about which they think must be concrete. Respect for students is demonstrated by teachers who will plan lessons so that cognitive and social levels are accommodated.

A first grade teacher has started collecting buttons and baggies so that each child can have 100 buttons and 10 baggies to work with when learning numeration 0–100. One hundred is such a big number to fathom, but 10 bags containing 10 buttons helps to concretize the abstraction.

Teachers' attitudes make a significant statement about their respect for children's cognitive integrity and ability. Attitudes are manifested in the materials chosen for use in the classroom. As a supervisor, I see too frequently the assignment of numerous dittos as seat work. Certainly, not much interaction can take place between such a two-dimensional specimen and a thinking child. My suspicions are that every night at least one child somewhere throughout the United States dreams of drowning in a sea of dittos. Exclusive reliance on the text as the source of information; and, use of the teachers' manual as THE guiding light model for students a narrow concept of learning.

It is no wonder that college students resist research assignments; expect test items and lectures to relate only to the text. Thirteen years of school attendance indoctrinates students well and shapes their expectations.

Teachers who respect the cognitive integrity and ability of each child will demonstrate a respect for inquiry, self-actualization and self-determination. Frequently this means that learning experiences won't be so neatly tied together as programmed materials and prepared dittos would have one believe. Teachers will rely on techniques which foster independence such as written assignments followed by oral exchanges for the expression of personal ideas; debates in which arguments on both sides of a question are disputed; and, assignments which require multimedia for presentation of ideas and demonstration of mastery.

A personal experience taught me much more than the lesson I had planned. The first graders had just finished a weekly reader in which was printed directions for making a paper mache piggy bank. They wanted to make the banks! I thought of 35 children and a carpeted floor but decided to work with this project. Each day groups of children cut newspaper strips; mixed the paste; covered the floor with old shower curtains. A generally good time was had by all except the janitor who passed by the room daily and shook his head in disbelief. The principal thought it was a marvelous project and was happy she could enter and leave at will. After about a week, we had a painting party in the cafeteria. As children finished their banks they returned to the classroom. When the last of the paints were cleaned up and the tables were washed, I returned to a spotless, orderly classroom and 35 pairs of shining eyes. One little girl told me I was so good to let them make the banks that they wanted to surprise me, so they cleaned the room.

For several days we wrote stories, named the piggy banks, sang about them, added and subtracted, classified according to size, shape, color. The children's awareness of the purpose for reading was greatly enhanced and they capitalized on the opportunity to show the teacher just how mature 6-year-olds can be.

Teachers who value inquiry, self-actualization, and self-determination will solicit students' opinions as to which of their peers should be rewarded not only for scholastic achievement, attendance and punctuality, but also for less tangible qualities such as fluency and flexibility of ideas, initiative, thoughtfulness, etc.

The fourth value which an elementary school teacher should possess is a personal sense of scholarship. Placing this last is by no means an indication of its lack of importance. Rather it is probably one of the most cherished gifts which a teacher can share with students. Such are the teachers whose students might say something similar to the following statement made on the occasion of one teacher's absence by first graders to a principal. "We don't need a substitute—we know just what to do. We only need someone to take us to lunch and to help us get out to the buses to go home." Such independence! (The principal later confided that she had the distinct impression that the

children were accurate in their judgment.)

Reflections on teachers who have been most influential will reveal that they were the ones who awakened minds to the beauty of poetry or to the wonder of a scientific moment, or to the humanity of a historic person. The interesting parts of lessons certainly didn't emerge as the text was read, but rather when any of the following were said: "I read somewhere . . ." (the textual information is embellished with anecdotes); "You don't need your text today"; or, "I think you're capable of doing some research in the library." Each statement indicates a certain amount of preparation. Each demonstrates that the teacher is not only able, but willing to model an attitude of intellectual curiosity. Persons lacking the ability cannot will this and therefore, are incapable of modeling it.

A student teacher was observed as she conducted a lesson in 'map skills.' In reality, the lesson was an exercise in filling in certain information in a workbook, using terms such as strait, sea, ocean, canal, etc. Twice she asked students to name a location at particular map coordinates. The supervisor sat in the back, bored and squirming. The students weren't allowed that luxury. They had to mind their turns since no names were called for answers, given by consecutive children from first to last rows, and starting over again because there were more than 24 items.

A three-way conference with the cooperating teacher (CT) and the student teacher (ST) and the supervisor (S) went something like this. CT: to S "Did you expect the student to research the topic?" S: "Yes" CT: "Where can she get the information? I have no teacher's manual" S: (the response is best left unrecorded!)

Unfortunately, the 'easy way out' tendency of the student was reinforced by the cooperating teacher and the losers were the children. Not because they couldn't use the terminology—they could; but because the study of the earth was reduced to a workbook exercise, rather than being raised to a search for information which held keys to understanding social, political and economic patterns of various peoples.

Another student teacher was conducting a lesson on growing things, and had requested, about a week earlier, that the students bring in a plant from home. During that week the students rotated the plants, fed them, observed them under various conditions. The ST used these experiences to introduce vocabulary and use it orally. An assortment of library books and periodicals related to the topic was available; charts and posters were displayed around the room. During the lesson, the displays and the plants were cited as points of reference for concepts that were being formally introduced. An appropriately chosen film strip supplemented the lesson, as did selected readings from the text.

These two descriptions portray very different attitudes. Both attitudes are common and supported by administrators. Both groups of students will probably pass state competency tests. But only one group of students experienced a model of scholarly inquiry. The teacher who possesses a sense of scholarship knows that learning is an act of the will by which one gains understanding through study, instruction and experience.

Less is more. When I read this phrase in Sizer's (1984) book I was amused. Students in my courses have been hearing that phrase for years. The differences between teachers who possess and model sense of scholarship and those who don't is really a qualitative rather than a quantitative one. In the classrooms just described, more time was allotted to the study of map skills than was allotted to the study of living things. In the shorter time, however, students learned techniques of inquiry which can be transferred to other learning experiences. In reality they learned more than the facts about living things.

It is no coincidence that model secondary school teachers will also possess these gifts. My experiences of having taught on many levels and observed in all levels, have expunged the myth that the brighter person must teach in high school; or that the more creative person must teach in the primary grades; or that the adventurous person must teach the boys; or that the gentle person must teach the girls. Let the teacher who can connect comfortably with the students build the bridge with them and call forth the best in those students. ■

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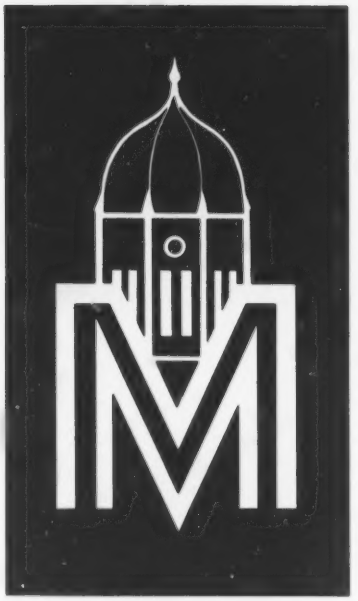

EXCELLENCE IN TEACHER EDUCATION THROUGH THE LIBERAL ARTS

Proceedings of the Conference on Excellence in Teacher Education through the Liberal Arts

Edited by Michael J. Carbone and Ann Wonsiewicz

MUHLENBERG COLLEGE

PROGRAM

TUESDAY, MAY 20

10:00 a.m. - 8:00 p.m. **Registration**
Galleria, Center for the Arts

11:30 a.m. - 12:30 p.m. **Lunch**
Garden Room, J. Conrad Seegers Union

1:00 p.m. **Welcome**
Ann Wonsiewicz
Head, Education Department
Muhlenberg College

Introduction of Keynote Speaker
Jonathan Messerli
President, Muhlenberg College

Keynote Address
"The Connection Between Teacher Education and School Reform"
Theodore R. Sizer
Chair, Department of Education
Brown University

Paul Empie Theatre, Center for the Arts

2:30 p.m. **Refreshments**
Galleria, Center for the Arts

3:00 p.m. **Panel Discussion**
Responses to Theodore Sizer's Remarks
Moderator:
Ann Wonsiewicz
Muhlenberg College
Panelists:
William Moore
Chair, Education Department
Bucknell University

John Ritter
English Teacher
Parkland Senior High School

Katherine Robertson
English Teacher
Salisbury Township High School

Robert Williams
Vice President and Dean
Muhlenberg College

Paul Empie Theatre, Center for the Arts

4:30 p.m. **Social Hour**
J. Conrad Seegers Union

6:00 p.m. **Dinner**
Garden Room,
J. Conrad Seegers Building

8:00 p.m. **Evening Session**
Introduction
Jonathan Messerli
President, Muhlenberg College

"The Liberal Arts, Teaching and Teacher Development"
Edward J. Meade, Jr.
Chief Program Officer
The Ford Foundation

Paul Empie Theatre, Center for the Arts

There will be refreshments following the evening session in the Theatre Lobby, Center for the Arts.

CALL FOR PAPERS — Conference on Excellence in Teacher Education through the Liberal Arts. You are cordially invited to submit papers dealing with the conference topic or specific responses to any of the presentations. Selected papers will be published in the proceedings of the conference and will be available to all participants. The deadline for submitting two copies of your manuscript to the Education Department, Muhlenberg College, Allentown, PA 18104 is July 15, 1986. Please use APA documentation style in your manuscript.

MARTIN GALLERY, CENTER FOR THE ARTS — The exhibit, "Avante-Garde Alchemy: Russian Stage Design, 1898-1932," will be open during the conference. A guided tour of the exhibit will be given by Gallery Director, Dorothy White, at 1:30 p.m. on Wednesday, May 21. The Gallery is located behind the registration desk in the Center for the Arts.

THE MUHLENBERG COLLEGE BOOKSTORE, located on the lower level of the J. Conrad Seegers Union, will be open from 8:45 a.m. to 3:00 p.m. during the conference.

INFORMATION is available at the registration desk in the Center for the Arts.

PROGRAM

WEDNESDAY, MAY 21

8:00 a.m. - 12:00 noon — **Registration**
Galleria, Center for the Arts

8:00 a.m. - 9:00 a.m. — **Continental Breakfast**
Galleria, Center for the Arts

9:00 a.m. — **Morning Session**

Introduction
Michael Carbone
Assistant Professor of Education
Muhlenberg College

Address
"Liberal Learning and Teacher Education"
Maxine Greene
The William F. Russell Professor in the Foundations of Education
Teachers College, Columbia University

Paul Empie Theatre, Center for the Arts

10:30 a.m. — **Refreshments**
Galleria, Center for the Arts

11:00 a.m. — **Panel Discussion**
Responses to Maxine Greene's Address

Moderator:
Michael Carbone
Muhlenberg College

Panelists:
Thomas Cartelli
Assistant Professor of English
Muhlenberg College

Griff Dudding
Coordinator, Nuclear Quality Assurance Organization (PP&L)
School Director, Salisbury Township

Fern Mann
English Teacher, William Allen High School
President, Allentown Education Association

Paul Empie Theatre, Center for the Arts

12:30 p.m. — **Lunch**
Garden Room, J. Conrad Seegers Union

1:30 p.m. — **Guided Tour** of Exhibition, "Avante-Garde Alchemy: Russian Stage Design, 1898-1932"
Dorothy White
Gallery Director
Muhlenberg College

Gallery, Center for the Arts

2:00 p.m. — **Symposium**

Introduction
John W. McDermott, Jr.
Professor of Education
Moravian College

"Teacher Education in Liberal Arts Colleges"

Alan Tom
Chair, Education Department
Washington University
President, Association of Independent Liberal Arts Colleges for Teacher Education

Members of the Consortium on Excellence in Teacher Education

Eva Travers
Chair, Education Department
Swarthmore College

Tom McHugh
Associate Professor of Education
Vassar College

Susan Sachs
Director, Education Program
Barnard College

Lisa Smulyan
Assistant Professor of Education
Swarthmore College

Paul Empie Theatre, Center for the Arts

3:30 p.m. — **Refreshments**
Galleria, Center for the Arts

4:00 p.m. — **Closing Session**

Introduction
William Stoutenburg
Superintendent
Allentown School District

Address
"The Liberal Arts and Sciences in the Teacher Education Curriculum"

Hugh Petrie
Dean of the Faculty of Educational Studies
State University of New York at Buffalo

Closing Remarks
Ann Wonsiewicz
Muhlenberg College

Paul Empie Theatre, Center for the Arts

There will be refreshments following the closing session in the Theatre Lobby, Center for the Arts.

THE HARRY C. TREXLER TRUST — This conference was made possible by a generous grant from the Harry C. Trexler Trust of Allentown, Pennsylvania. Established in 1934, the trust provides funding to such charitable organizations and objects as shall be "of the most benefit to humanity," but limited to Allentown and Lehigh County. Each year, one-fourth of the trust's income is given to the Allentown park system.

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